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BY MISS SARA KEABLES HUNT.

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"We have at full length, this hearty cry of our Russian friend, and will now add some extracts which give pictures of the great oriental Church from her own point of view.

"You think it a gain that in a State Church there is obligation to teach Christianity to children. But you are not aware—how should you be?—that this teaching *disables* to believe in earnest. Not one thinking man is a true believer, in our country, and now that women are taught to *think* they too become unbelievers. They are not unsympathetic, but they shrink with disgust from the tyranny of an enforced faith, and seek liberty of thought and conscience. These are inseparable from faith in half-awakened consciences."

MISCELLANEOUS. **ENTIRE SANCTIFICATION; TWO** **CONFLICTING THEORIES.**

BY REV. N. W. WILDER.

THIRD PAPER.
We wish to state, in brief extracts, the Wesleyan theory of entire sanctification. Mr. Wesley describes it thus: "Believers know, they are justified, freely through faith in His blood, have peace with God through Jesus Christ; they rejoice in hope of the glory of God, and the love of God is shed abroad in their hearts."

"In this peace they remain for days or weeks, or months, and commonly suppose they shall not know any more, till some of their old enemies, their bosom sins, or the sin which did most easily beset them (perhaps anger or desire) assault them again, and thrust sore at them, that they may fall. Then arises fear that they may not endure to the end, and often doubt whether they did not deceive themselves in thinking their sins forgiven. Under these clouds, especially if they reason with the devil, they go mourning all the day long. But it is seldom long before their Lord answers for himself, sending them the Holy Spirit to comfort them, to bear witness with their spirits that they are the children of God. Then they are indeed meek and gentle as a little child. And now first do they see the ground of their hearts; which God before would not disclose unto them, lest the soul fall before Him, and the spirit which He had made. Now they see all the hidden abominations there, the depths of pride, self-will, and hell; yet having the witness in themselves, 'Thou art an heir of God, a joint heir with Christ, even in the midst of this fiery trial,' which continually heightens both the strong sense they then have of their inability to help themselves, and the inexpressible hunger they feel after a full renewal, in His image in 'righteousness and true holiness.' Then God is mindful of the desire of them that fear Him, and gives them a single eye and a pure heart; He stamps upon them His own image and superscription; He createth them anew in Christ Jesus; He cometh unto them with His Son and Blessed Spirit, and fixing His abode in their souls, bringeth them into the 'rest which remaineth for the people of God.'"

"A perfect man is one in whom God hath fulfilled His faithful words, 'From all your iniquities, and from all your idols I will cleanse you; I will also save you from all your uncleanliness.' We understand, hereby, one whom God hath sanctified throughout, in body, soul, and spirit; one who walketh 'in the light as He is in the light,' in whom 'is no darkness at all,' the blood of Jesus Christ, His Son, having cleansed from all sin . . . and His life agreeth thereto, full of the work of faith, the patience of hope, and the labor of love. And whatsoever he doeth, either in word or deed, he doeth it all in the name, in the love, and power of the Lord Jesus. In a word, he doeth the will of God, on earth, as it is done in heaven. This it is to be perfect, to be sanctified throughout; in every thought of our hearts, in every word of our tongues, in every work of our hands, to show forth His praise, 'who hath called us out of darkness into His marvellous light.' (Wesley in Plain Account).

We give, now, Bishop Hedding's statement, bearing upon the same point: "The person, fully sanctified is cleansed from all inward sins. He may be tempted by Satan, by men, by his own appetites, to commit sin, but his heart is free from those inward fires, which, before his full sanctification, were ready to fall in with temptation, and lead him into transgression. He may be tempted to be proud, to love the world, to be revengeful, to be angry, to hate an enemy, to wish him evil, or to rejoice at his calamity, but he feels none of these passions in his heart, the Holy Ghost has cleansed him from those pollutions of his nature. Thus it is, that being emptied of sin, the perfect Christian is filled with the love of God, even with the perfect love which casteth out fear."

We give a few extracts, now, from Dr. Crane's work, showing his view of entire sanctification, or perfection: "There is no visible line of demarcation, by which true believers may be separated into two distinct classes, those of the higher, and those of the lower religious life, and every man be assigned his place, on this side or that." (P. 185). "We conclude, therefore, that there are inner sources of temptation which remain, even after what the Scriptures call perfection is attained; nevertheless, they are not moral depravity, nor the remains of depravity, but are simply elements of our probationary life. It is well that this point be clearly understood lest we may be needlessly distressed, by calling that sin which is not sin." (P. 180).

"Considered as a state of the soul, Christian perfection has in it three elements:—
1. Freedom from voluntary transgression of known law, or from what Wesley defines as 'sin properly so called.'
2. Freedom from the moral depravity which inheres in the soul, previous to its renewal.
3. The development and maturity of the Christian graces." (P. 164).

"Religious maturity includes the 'whole cluster and constellation' of the Christian graces—a faith which maintains a steady trust in God, a fidelity which never wavers when duty calls, a love which glows without intermission toward God and men, a pati-

ence which endures all suffering and all provocation, a hope which never grows dark; in our degree, every virtue which adorned the character and beautified the life of the man Christ Jesus. No point can be reached where growth must end. Every element of the Christian character is susceptible of increase. Faith may hold on God and eternal things with a grasp which every day becomes more steady and strong. Love may daily become warmer, and hope shine with brighter light. Zeal may grow wiser, humility deeper, patience and meekness more enduring. The consciousness of God's loving presence may become clearer, sweeter, and more continuous. As the knowledge of God increases, devotion sinks deeper, and rises higher; the sense of infinite obligation is clearer, and obedience more joyous, exact and complete, until it brings into captivity every thought to the obedience of Christ, and the man of God is perfect, and he can say with Paul, 'I live, yet not I, but Christ liveth in me.' (Pp. 183-184).

Finally, we draw from these statements the following conclusions:—

1. Entire sanctification, according to the Wesleyan theory, consists in the entire destruction of depravity remaining at the time of regeneration, and a maturity of all the Christian graces, together with the abiding presence of the Holy Ghost in the soul.

2. According to Drs. Crane and Huntington, entire sanctification consists in a maturity of the Christian graces and the abiding presence of the Holy Ghost.

3. Only one essential point of difference appears between these two theories, viz: the Wesleyan theory includes the statement that "indwelling sin" remains in the soul of the merely justified person, until, in entire sanctification, it is taken away, while the opposite theory maintains that all "indwelling sin" or depravity is removed in regeneration.

4. We find notwithstanding this apparently irreconcilable difference, that the two theories do cover very nearly the same, if not quite the same ground in these points: (1). Dr. Crane, while rejecting the Wesleyan idea of "indwelling sin," admits there are "inner sources of temptation," which, though not sin, "are the elements of our probationary life." (2). These "inner sources of temptation," Dr. Crane teaches, remain, even in the wholly sanctified. Mr. Wesley stands on this same ground, in admitting that the wholly sanctified are liable to fall from their high attainment.

Most surely, there is but a shadowy line, if anything at all, to separate these great and good champions, who are earnestly contending for the faith once delivered unto the saints."

HIGH-CHURCHISM.

BY REV. D. SHEPHERD, D. D.

That there is much in a name has always been well appreciated by revolutionists. It is an old trick of theirs to christen their new-fledged schemes with some venerable name, while on the other hand they quietly attach an odious one to the established order of things. By this sort of legerdemain the victory is half won, as too many will accept the name for the thing.

"Bourbon, tyrant" lustily vociferated by the orators, overturned the ancient regime in France. "Taxation without representation" was the ordering wedge of the American Revolution. "Pope, anti-Christ, Babylon" did more than even the arguments of Luther to secure the downfall of Papal power in Europe. The cry of "Monarchy, aristocracy, privileged order" aided Jefferson more than his solid reasons in arousing public passion to overthrow the Federal party, which had secured independence, liberty and union to the nation.

Against a bad cause, which cannot be reached by ordinary methods, such weapons may be allowable; but they are in fact as often employed against a good one. The innovator finds it cheaper to make faces, to call ill names, and to bespatter the other side with filth than to carry by sober argument; or, if he condescends to argue the case, he is quite apt to assume as his main premise, the matter to be proved, the odiousness of the opposed institution. He, in this way, begs the question in the use of his terms.

The controversy on the Episcopal and Presiding Elder questions furnishes an instance. Those favoring change are of course advocates of liberal government, of democratic tendencies, of conforming the order of the Church to the spirit of the age; while the adherents to the existing powers are quietly assumed to be "High-Church, prelatical, and even far advanced in Popish tendencies." These offensive terms may be no arguments; they are fire-brands to kindle the passions of excitable people. They are missiles long employed by our enemies in vain, but now, when hurled by friends, are taken to be valid reasons for pulling down the house builded by the wisdom and toil of our fathers.

But while the opposition indulge in the use of such epithets, it would be well for them to define their meaning. We are quite at a loss to know their meaning when they call Methodist preachers high-church. High-Church properly belongs to the Episcopalians. The non-jurors, who refused to take the oath to William III., were first so called; and after them such Churchmen as claimed the divine right of Episcopacy, the apostolical succession, the elevation of Bishops, by New Testament teaching, to a third order as the channel of all valid clerical ordination.

How a term describing such a sect can apply to Methodist preachers, who deny each and every of these positions, remains among the inexplicable things. As is well known, the Methodists are extremely low-church. They maintain that the New Testament enjoins no form of Church order, but leaves each body of believers to select the form of government best suited to its age and conditions. The ministry is simply the preaching order designated by the head of the Church, without any marking off of grades. The grades of Deacon, Elder, Bishop, though accordant with apostolic usage, are of human origin, and hence subject to modification by the will of the Church.

The Methodist Episcopal Church, though she has instituted these orders in her ministry, claims to be low-church because none of three are held to be of divine order. They belong to that large liberty sanctioned by the Gospel, so that it would be competent for the Church to have these orders, or one, or five, or none at all as the case of Christ might be judged to be best subserved.

In this state of the case, why should intelligent men, and even the editors of some of our Church journals, indulge in the application of such terms to our Church? Probably no leading man has sinned more in this particular than the editor of the *Christian Advocate*. He heads his articles with "Methodist High-Churchism," and ever, in the last resort, hurls at the heads of his opponents the flaming brand of "High-Churchism, Prelacy!" Now no man knows better than he, that such terms have no application to Methodist preachers. Why does he use them? Is it the old trick of hurling at an opponent a naughty name, of damaging him by the use of an odious word? Is it the red rag designed to arouse the fury of the bulls of Bashan? A wise man ought to make a more proper use of terms.

But it is a singular fact that parties accused of high-churchism, are often low-church to a greater degree than those who bring the accusation; for some of the latter maintain that while Episcopacy is not enjoined in the New Testament as a separate order, the inferior grade of Elder is enjoined. In this they are high-church. They have made Presbyterianism the established order of ecclesiasticism. Then to save themselves from the consequences to which Episcopalians would press them, they make the Episcopacy an office. That Episcopacy is an office is true, and so is the Eldership; but in our Church the same attributes of order enter into the Episcopate as into the Presbyterate. If one is an order the other is, so that this earlier dodge of High-Churchism borrowed from other schools, has with us no basis. The latter and better exposition is that we have these orders, but they are all the result of mere human arrangement.

THE PRESIDING ELDERSHIP.

"I said days should speak, and multitudes of years should teach wisdom. Therefore I was afraid. But great men are not always wise."

By this time I suppose every careful reader of our Church papers is fully posted as to the needed changes in the Presiding Eldership, to save it from the reproach of "favoritism, loggism, or fossilism."

The arguments come to this conclusion. If the office is designed to represent and supplement episcopal power only, then the Bishops evidently should make the Presiding Elder body and soul, so far as they are able. The Bishop would then naturally select pliant material, that could be easily moulded and shaped to his own will and designs. Then the Presiding Elder will be the tool, the humble servant, or the noble and lordly representative of the Bishop who made him, just according to the stuff he is made of.

If, however, the Presiding Elder is to represent the preachers and the Church on his District, and constitute the intelligent medium of communication between them and the Bishop, who is necessarily ignorant in their wants and wishes, then we can see no good reason why the office should not be elected by those it is designed to represent. The time has come when intelligent men will not accept the blunders of the appointing power, as the "mysterious workings of Divine Providence," because the people know better than to call ignorance, Providence, whether found in the Bishop or the Presiding Elders. The people know that the Presiding Eldership fails, for some cause, to represent their wants and wishes, while for every mistake or blunder of ignorance, it finds a refuge under the authority of the Bishop, and is really as irresponsible as a puffy man. But the real difficulty lies in another direction, which seems to have wholly escaped the notice of those who have proposed various modifications of the Presiding Eldership. Can it be answered?

The remedies proposed are evidently just what are needed; this all admit. But how to apply them—aye, that is the question!

Every one familiar with Methodist history is aware that in every General Conference for many years, earnest efforts have been made to do this very thing. It is well known, too, that the efforts have met the most determined opposition, and have been frustrated. There are a great many Presiding Elders in General Conference, and perhaps some who hope to be through the favor of Bishops or Presiding Elders. It has been, and will be found that men will not legislate themselves out of power or office, nor off their own horses, so long as it is easier, and more honora-

ble to ride than to walk. The examples are rare, of men who can gracefully and voluntarily lay down authority. The changes proposed in the Presiding Eldership, and in the manner of their appointment, are such as commend themselves to every thoughtful mind. But they can be secured only by sending men to the General Conference who will faithfully represent your views on this subject, and stand up for them to the last. Some may fear to do this lest they should lose favor with those in authority over them, and thus affect their future appointments. But if there are Presiding Elders—whom God forbid—who would put themselves in nomination, and then go over their Districts with soft words of flattery and insinuating smiles, putting you on the shoulder for the sake of your vote, do you want that man to represent you? A man that you have no more confidence in, than that he will oppose you if you don't vote for him. If you think to gain favor by cringing and fawning, ask yourself, "How has it been in the past?" and be wise.

PRESIDING ELDERS AND GENERAL CONFERENCE.

The ensuing Conference in New England will elect delegates to the General Conference of 1876. I have a few thoughts, not peculiar to myself, but entertained by many of our preachers, which I beg leave to express through the *HERALD*. The most important question to come before the General Conference is, no doubt, that of the Presiding Eldership. Shall it be made elective, or, as now, be by the appointment of the Episcopacy? That the appointments have generally been judicious for our New England Conference for several years past, will be generally admitted. In our New Hampshire Conference if we were to go into an election of Presiding Elders at our next session, I doubt not the present incumbents would receive the vote of nearly all, if not every preacher.

To me the principal argument in favor of the proposed change is, that a large majority of our delegates are virtually appointed by the Episcopacy. In fact, a Presiding Elder is, *ex-officio*, a delegate to the General Conference. In every delegated General Conference I think a large majority has been composed of Presiding Elders. To make our statute and our common law agree, the answer to the question in our Discipline, "What persons shall compose the General Conference?" the answer should be, "the Bishops, and such itinerants as the Bishops may appoint." But it will be said in reply, "These Presiding Elders are chosen delegates by the rank and file of the Conference. True, but how many effective men will vote against their Presiding Elder? I have known men who, during their itinerant life of 20 or 30 years, never varied a half a dozen votes, who upon their election to the Presiding Eldership received nearly every vote as delegates for the General Conference.

If, then, our Presiding Elders are to be practically delegates to the General Conference, let them be elected to the Presiding Eldership by the Annual Conferences. Until this is done, it will be difficult to deny the charge that the Bishops appoint the delegates to the General Conference, and the General Conference thus composed chooses the Bishops. I readily admit that our Bishops and Presiding Elders are men to be trusted, and may we ever be favored with such rulers; but I do not like to have one class of itinerants, numbering about one third of our Conferences, control the General Conference.

I imagine it must be improper for a Conference thus composed to settle the Presiding Elder question. In all departments of government, members who have personal interests involved, are properly excused from acting. I acknowledge that of any class of men that can be trusted in such a care, it is the Presiding Elders of our Church. But waiving the question of law or property, it seems to me a Presiding Elder must feel himself placed in a very delicate position in our next General Conference, unless a majority be taken from the rank and file. One thing more: there are in all our New England Conferences a large number of educated, talented and laborious junior members who have borne the heaviest burdens, and are extensively known and beloved. It is not unworthy that such men should desire for once the honor and pleasure of representing their Conference in the General Conference. But unless we adopt the rotation system, however faithful and worthy, they are doomed to disappointment. I know that at best but comparatively few can enjoy this honor. But this is no reason why a few should be elected for three, four, or more sessions. I confess, when I see it stated of one that he represented his Conference from the time when he became eligible to the death, I can but think of the Golden Rule.

I know the reply, "we want our good men." I fail to see the danger to the Church of committing its interests to any but some half dozen. The truth is we have no giants among us, nor do we need them. There is a substantial agreement among us as to all questions of great interest; and how can we be sure that there are not men among us who are not a whit beneath our cheapest? Try them.

I am no croaker; I have no complaint to make as to myself. I look back to a seat in our General Conference as one of the highest privileges of a privileged life. I am more than satisfied with the kindness and indulgence extended to me through my long ministerial life. I am not fond of change, but I know that

there exists a deep and increasing feeling on the part of the very many of our preachers as to our elections to the General Conference. If we would have our ministry loyal and hearty in their attachment to the itinerancy, let us beware of favoritism.

A DEBATOR TO METHODISM.

New Hampshire.

LETTER FROM WASHINGTON.

WASHINGTON, D. C., Jan. 7.

The holidays are over, and so great has been the gaiety here for more than two weeks, that most people will find it right difficult to resume their onerous every day life.

With officials and congressional families, the two weeks just ended have been but the commencement of a long season of parties and receptions. Mrs. Grant, who received with her husband, the President, on New Year's day, will inaugurate her own receptions to-morrow afternoon, as she has reserved Saturday for her own day. Wednesday the wives of the cabinet members receive, and Thursday the wives of senators and representatives are always at home. Tuesday is given to the diplomatic corps, so that every day in the week is fully occupied by the members of fashionable society. The State dinner, inaugurated for the benefit of further and more intimate acquaintance of the members of Congress with the Cabinet, and President and wife, have already commenced, and the President entertained quite a large party at dinner on last Wednesday.

How this great strain upon human nerve and muscle, which is incident to fashionable life, is endured, is more than we can comprehend. Night after night is spent in the hall where music regulates the motion of feet, and heads become giddy beneath the great excitement.

We would that some reform could be brought about before another New Year comes to us, in regard to the entertainment furnished gentlemen callers upon that day. The time-honored custom of giving hearty wishes for a year of happiness has long since become the secondary object of callers. What they will have to drink is the first question, but how much to imbibe is more thought of. But few houses here were without wine egg-nog, or something of the kind, and before night there were but few of those who had been making calls since morning, who did not feel the influence of these beverages very sensibly. Oh! that mothers, wives, and sisters would learn not to put temptation before their dear ones, for ruin is being wrought in some souls. Strange as it may seem, there are men, habitual drunkards in these streets to-day, who do not hesitate to tell that their ruin dates from the glass of wine pledged some fair lady upon a New Year's day. Private homes as well as the part of a public bar-room, differing only in one respect,—the refreshments are free to all.

Is wine necessary to a pleasant New Year's call? If it is not, we beseech you, ladies, to abolish wine from your New Year's table. Do not place the fatal cup in the hand of any young man who may be just wavering in his contest of true manliness against appetite; for that one glass may decide the whole future course of his life. We urge this step because we have already seen the evil attending such days, and the welfare of our whole country demands honest, temperate men. Had I the time I would tell you of some of the sights I saw here, where sons of the first and best families were escorted home wholly unable to aid themselves, and left to their families intoxicated. The evil is increasing, and it behooves us all to see to it that the blood of no one is upon our garments.

Congress re-assembled on Wednesday and proceeded at once to business. In looking over the House, we think no more appropriate name could have been bestowed upon the present Congress, than the one given, and that is the ex-confederate Congress. Everywhere you see the faces of those who distinguished themselves during the rebellion as leaders in the confederate cause. Chairmanships have been given them, and all positions of trust and importance have been monopolized by the Southern and Western States.

The democratic party itself is in no wise pleased with the selection of men made by Speaker Kerr; for, instead of being prominent men of their own numbers, they are scarcely known to their colleagues. What plans for assistance to be given to the slave States, which are being matured, cannot now be specified; but we are ready to expect anything and everything which shall advance southern interests.

The removals which have been made by the new speaker have caused general dissatisfaction, for most of the men removed served faithfully the interests of the Union during the war. When allusion was made to the President, in regard to these changes, he said that he felt bound to look after such individuals himself, and intended to secure some appointment for each one thus discharged. In walking through the corridors of the Capitol at any time during the session, you can hear men urging their claims to office, and now the principle reason given is that they were in the Southern army, and "killed more Yankees than any other live man." A complete revolution has taken place, and we can only wait and pray for the good time to come. During the recess for the holidays but little was talked of but the work to be done by committees, and the possible removal of the President of the Senate. Should such a step be attempted, the

Senate will have a new President in all probability, for some of the senators, who at first refused to listen to such a thing, have given their aid in this direction. Should an election take place, there are many who believe that Mr. Ferry would be re-elected to the chair; and as he presides with general satisfaction, we think the majority would vote for him if he should accept the nomination. A few days will determine this matter.

There seems to be a disposition to cut down expenses in the different government departments. Mr. Randall has introduced a resolution to the effect that the pay-roll of the officers be examined carefully, to see where reductions can be made, and how they are to be made. An effort will be made, also, to cut down the "diplomatic appropriation bill," and a resolution has been introduced which reads "that after the 4th of March, 1877, the salary of the President of the United States shall be but \$25,000 per year," which is just one half the amount the President now receives.

The speech made by the President at Des Moines sometime ago, is creating a great excitement in Washington circles, and the controversy waxes hotter each day. An extract from an article in the "Catholic World," appeared in one of our morning dailies, and since then its columns have been open to arguments on both sides. It is evident that the Catholic power is on the ascendancy, and a few years will bring to the American people a condition of affairs never before known, and but seldom thought of as a possibility. Our public institutions are being regulated to accommodate the wishes and religious views of our Roman Catholic neighbors, while the high and holy principles of our Puritan faith are compromised. Would to God that the Protestant church was as devoted and as much in earnest as those of the Catholic persuasion, for it would rise as a mighty barrier against every advance made by those who would crush the true faith to the earth, from which they would never allow it to arise again! But God is good, and God sustains the right, and in time the right must and shall prevail.

In Bombay ten thousand school children assembled at a public fete to greet the Prince of Wales. Baroda entertains him with ram and buffalo fighting. The contrast is suggestive and prophetic. When the map of India becomes of one color Bombay and not Baroda will be the standard. The "Albert Industrial School" is to be endowed, and in it intelligent educated men will be taught boat-building, carpentry and joinery, and iron work. A revolution which makes manual labor respectable and turns the attention of educated young men to the acquisition of proficiency in mechanical arts is more significant than the annexation or revolt of half a dozen provinces. When a small percentage even of the working millions of India get that peculiar power which educated artisans always possess she will become the arbiter of her own destiny and forcible foreign occupation will end.—*Lucknow Witness*.

Our Book Table.

When Mr. Hubert Howe Bancroft, about a year since, sent forth his first, stout octavo volume of 800 pages, upon *THE NATIVE RACES OF THE PACIFIC STATES OF NORTH AMERICA* (that volume giving a full and interesting description of the Wild Tribes), and promised four other volumes upon different phases of his important subject, we supposed that these elaborate treatises would appear with very long intervals between them. But already we have received the fourth volume, and the fifth will not be long delayed. The present issue is one less abstract and of more popular interest than its immediate predecessor. Its subordinate title is "Antiquities," and it treats of the monumental archeology of the western coast of North America. The modern literature of the subject, especially relating to Central America and Mexico, is quite rich. Special attention has been given to these ancient remains by such travelers as Stephens and Squier, and artists like Catherwood. From modern and ancient authorities, with great painstaking, the indefatigable author has gathered up everything of value, and made indeed, as he proposed, his work an encyclopaedia in this particular. His illustrations are abundant and well executed. The volume opens with a candid description of his object, his sources of information, and the character and value of such monumental collections. Commencing at the southern extremity of the Isthmus, he passes north, through the different provinces, and then discusses the archeology of Mexico with great fullness, in all its departments, together with Arizona and New Mexico. He then moves on to our Northwestern Territories, and develops fully all that is known of the mound-builders and their remains. He concludes with a short chapter, to aid in comparison, upon the Peruvian antiquities. It can be readily seen how rich and valuable is this vast gathering of materials for the study of the civilization of races long since swept from their old homes. In many respects, this work of Mr. Bancroft is one of the most remarkable literary productions of our times. It is published by D. Appleton & Co.

We are under obligation to the late Indian Commissioner, Edw. P. Smith, for a copy of his report upon Indian affairs, with the accompanying documents. It forms a very interesting and a very valuable volume for reference, with its carefully prepared statistics and excellent maps. With all the scandal occasioned by misinformation, by malice, by inefficient agents and human errors, we believe that our Indian affairs, as a whole, were never conducted more honestly or kindly than for the few years since President Grant's policy has been carried out. We fear the results of a return to the old military régime. We have no doubt Professor Morse discovered real abuses, but not so serious as they appeared in his original statement. Most of these have, doubtless, been corrected. If a regular policy of securing and enforcing the civilization and Christianization of the Indians could be inaugurated, the remnants of these hapless races might be saved. This valuable report will fully open up the whole question, and show the num-

bers, present condition, and prospects of our Indian tribes.

We have read with some care a finely-published volume from the press of Brown & Gross, Hartford, Conn., and from the pen of the late Hon. John Hall, Principal of the Ellington school. It is entitled *HOW ARE THE DEAD RAISED, AND WITH WHAT BODY DO THEY COME?* Mr. Hall was evidently a cultivated Greek scholar, and a man of a strong and independent intellect. He assumes that there can be no such thing as the literal resurrection of a dissolved human body; it is a physical impossibility that Omnipotence cannot overcome, in the same sense that it cannot make twice two five. He affirms that there is a body to spirit; as well as matter; that spiritual bodies are developed when we die; and that this spiritual body is the true resurrection body. The learned author, in a remarkably candid and thorough manner, proceeds to examine every passage in the New Testament, and in the reputed version of the Old, bearing upon the question of the resurrection, and especially of the raising of the body. We cannot say that he has so fully sustained his proposition as to remove every difficulty, and entirely harmonize the many passages of Scripture which he quotes, with his theory; but we will say that we have not read so able a presentation of this view of the question, or one more reverent in its interpretation of Scripture. The volume will well repay a careful reader.

Rev. Dr. Patten, of Chicago, late editor of *The Advance*, has prepared a volume upon *PRAYER AND ITS REMARKABLE ANSWERS*. The book is a duodecimo of 400 pages, from the press of J. S. Goodman, of Chicago. It is only sold by subscription. The agent in this vicinity is our next door neighbor, Mr. Eben Shute, of the S. S. Depository. The peculiar feature of this volume is the fullness with which the learned and devout author has entered upon the question of special answers to prayer in the healing of disease, in providential interpositions in hours of peril and anxiety, and in the reception of rich spiritual blessings. All the cases of note, which have been discussed in the public prints, or made the subject of criticism in ministers' meetings, like the instance of Rev. Mr. Platt, are constantly at hand. Dr. Patten, while he wisely guards the conclusion he reaches, weighs quite carefully the evidence upon which the statements are founded, admits the use of secondary agencies, and affirms their extraordinary character; but still he insists strongly upon the divine element in them, and believes heartily in the immediate relation between the prayers that were offered, and the results that followed. It is a quite direct, although unintended, answer to the positions so strongly taken and ably advocated by Rev. J. M. Buckley. The book will be specially valuable for reference, and will be a powerful incentive to special prayer, and a great comfort to believers.

Estes & Lauriat publish a volume of thoughtful and eminently Christian essays from the pen of William Giles Dix. It bears the title of *THE AMERICAN STATE AND AMERICAN STATESMEN*. The object of the writer, through all the varied chapters, by a rather roundabout, but not uninteresting way, is to prove that we are not simply a body of confederate states, but a real nation. He also affirms, and sustains his position with much earnestness, that we are also a Christian nation. He uses incidents in the lives of such men as Charles Sumner, Presidents Grant and Lincoln, and some of our chief Senators, who acts as freely criticisms, and whose virtues he as warmly affirms, to sustain his points. It is a discursive book, wandering at times from the direct line of argument, but interesting and wholesome in its progress and conclusion.

William F. Gill & Co. issue a new volume from the pen of Aman-a-M. Douglass—a very profile, and, withal, a wholesome and interesting article. The present book, which is handsomely published, is entitled *DUNSTON AUSTRALIA; OR, THE TIDE OF FATE*. Providence would be a better word than fate, and the lesson taught would be even more impressive under such auspices.

Nelson & Phillips add to their constantly growing and excellent juvenile library, *ENGLISH ALICE*—a delightful Christmas tale, beautifully illustrated, and enforcing the Scriptural benediction, "Blessed is every one that feareth the Lord; that will have his ways." JENNIE SWITZERLAND is an attractive family tour, and school residence in Switzerland—a very interesting and attractive volume for young readers. *BESSIE AND HER SPANISH FRIENDS; A STORY OF THE BIBLE IN SPAIN*. The Republican Revolution which preceded the present monarchy in Spain opened that country to Protestant influence, and the friends of the Bible seized the opportunity to scatter the Word of God as widely as possible. The present volume, in the form of a simple story, relates the incidents attending this work. They are very entertaining, and will be read with interest.

Harper & Brothers publish the enthusiastic sketch of *THE LIFE OF LORD BYRON*, and criticism upon his poems by that eloquent Republican Spaniard, Emilio Castelar. The interest of the volume is the warm and dramatic style of the sketched author. Few English readers will accept his moral estimate of the man. The volume contains several other fine sketches and criticisms. Boston: Lee & Shepard.

From the same press we have a very interesting military monograph, entitled *REMINSCENCES OF FORTS SUMTER AND MOUTRIE IN 1860-61*, by Abner Doubleday, Major General U. S. A. This is an authentic and very clear and spirited account of the first memorable battle of the late war. It will be read with interest, and go into our history of that terrible civil tragedy.

Why Gail Hamilton should entitle her new volume *SERMONS TO THE CLERGY*, is not at once entirely apparent. She talks, indeed, in her wonderful rattling way, witty, sometimes wise, always amusing and self-confident, about certain semi-religious themes. She differs, indeed, from certain denominational standards, and creeds in her dogmatic assumptions; but why she should direct her "carnal weapons" against the ministry in particular, we do not see. There are laymen holding the same opinions with equal tenacity. The volume affords very lively reading, and often, especially in its treatment of social subjects, such as "Our Charities," and "The Slipping of the Prisoner," is very effective and suggestive. The whole volume is entertaining, however widely may be our disagreement at times with the independent and slashing writer. The book is handsomely published by William F. Gill & Co., 309 Washington Street.

Our readers have seen in our paper extracts from the life and discourse of Daniel Quorn, one of those quiet, humble, consecrated geniuses, with so many of whom Wesleyanism has been enriched. The life of this wonderful, Bible-loving shoemaker and exhorter, with his "Religious Notes" as written by Rev. Mark Guy Fennell, a very popular Wesleyan preacher, has been published in an exceptionally handsome style by the New York agents. It is a rare book. Be sure and buy it. Magee has it.

RELIGIOUS MISCELLANY.

India. — Miss Julia A. Lore, daughter of the late Dr. Lore, editor of the *Northern Christian Advocate*, now connected with the Dispensary of Moradabad, India, writes a most interesting letter to the *Northern Christian Advocate*, giving some of her experience in the medical work. We extract the following: —

"Not long ago we were called to visit the wife and daughters of a man — a Hindu and Brahmin — who is considered by the English, and by himself, if I mistake not, the most enlightened native in Moradabad. His name signifies 'Consecrated to Religion,' and he is, indeed, a very worthy example of the enlightened Hindu. For instance, he has given up idol worship, and repeated to us *rotaunda* Addison's stately hymn, beginning 'When all Thy mercies, O my God, My rising soul surveys,' as one of his daily prayers."

"He has taught his daughters to read, and in intelligence they are above anything we have seen among native women; they do him much credit. Their religious fervor is not in the least damped by their increase of knowledge, and the idols, bells, shells and flowers, in one corner of the house, show that the observances of their worship are carefully maintained. When first I went to this house, the wife could hardly tolerate my presence, refused, persistently, to take the medicines, and had not the least particle of faith in me. But could you go with me on my next visit there, you would think me the prime favorite of the family circle. Perseverance amounting to doggedness in insisting that my treatment should be followed, has been crowned with most gratifying success; and by helping their bodies, we have made a way to their hearts. Once at Mrs. Parker's suggestion, we carried a stereoscope and views to them, and they spent some delightful hours over these wonders of a new world. To the ordinary native women, pictures are of little interest, their intelligence being insufficient to grasp any ideas concerning them. But to this family it was a great treat. The father took them to Benares to show them the railway, and to have them visit this holy city, which is to the Hindu what Jerusalem is to the Jew, or Mecca to the Mahomedan. He has also provided them with books, and the daughters read the ancient Vedas in Sanskrit, and David's matchless Psalms in Hindi. We also saw among their books the New Testament, which they said they liked very much. We are trying to persuade them to come and visit us; but much as they would enjoy it, they do not yet dare to so violate custom. Of course, they are kept in strict seclusion, even when they went to Benares, no man probably saw their faces. Indeed, when traveling by rail, the shifts and contrivances of the men to keep their women unseen are most entertaining. From the *dolies* in which they are carried, and which is set down before the car door, is stretched a sheet so as to make a wall of defence, guarded at one end by the jealous husband or father. The closely veiled is hurried into the car, the door shut and the blinds turned, and the man upon whom so much responsibility devolves gives a sigh of relief as he turns away. Numbers of women come to the Dispensary in these *dolies*, and many more come with great sheets of white cotton enveloping all but one eye and the tinkling feet."

The January *Catholic World* declares that the Catholics of America are Ultramontane to a man. And it adds, "Probably there are no Catholics in any country of the world less disposed to compromise in matters of religious duty, and more thoroughly imbued with filial reverence and love for the Head of the Church on earth than the Catholics of the United States. The spirit of the Church in Rome is the spirit of the Church in America. Show us what Rome teaches, and then you have precisely what the Church in the United States accepts. If it is true, therefore that the Pope claims authority to set aside governments which he deems disloyal, and to annul such institutions as he does not approve, it must be true that America [Roman Catholics in America] upholds his pretensions." Now all this is squarely and honestly spoken. And there can be no excuse for not understanding exactly what Roman Catholics in this country would do as regards the matter of popular education, if they could. The condition of education among the common people in Italy, and especially in Rome under the Pope's combined "spiritual" and "temporal" sovereignty, is considerably notorious. It may be true, as the *Nation* — always accurate, at least in tone — suggests, that our people are not "alarmed about the schools;" but it would be a mistake to infer that they are not getting their eyes open to possible dangers, which if not anticipated, might make trouble in the near future, from Jesuitism on the one hand and an atheistic Secularism on the other. — *Advance*.

"We observe," says the *Lucknow Witness*, "that a book called 'The Lost Continent' has just been issued in London by Mr. Joseph Cooper, giving a very interesting account of the slave trade as at present carried on in Africa and Asia. Africa is the lost continent, lost hitherto to commerce and civilization almost entirely, mainly because of the ruinous slave trade. And Turkey, Persia, Afghanistan, Brazil, Madagascar, and the West Indies are by no means free from the same terrible curse. The labor system in the Mauritius and some other colonies is shown to be a

form of slavery wherein the most flagrant abuses exist. From all of which it is very clear that Anti-Slavery Societies have a great work before them yet."

The large proportion of Mohammedan pupils in the Oudh schools is regarded by the Director as an indication that, in Oudh at least, Mahomedans are more appreciative of State education than Hindus. In proportion to population the attendance of Mahomedan pupils is 15 per cent. greater than of Hindus. The disabilities of low caste Hindus, though unrecognized by law, are undeniable and doubtless contribute largely to the result mentioned above. The fact that fully one-third of the Hindu pupils are Brahmins clearly shows the tendency to limit education to the higher castes.

From recent reports it seems that about one half of the Fijians have already perished from disease alone, and if famine should follow the pestilence, the extinction of the race will not be far off.

The London School Board is doing a magnificent work; it has within the very few years of its operations opened one hundred new schools completing provision for 90,000 children; it is now finishing 35 more, and has selected sites for 47 others; these schools are moreover likely to overflow with children not before under instruction.

The amount of opium imported into America, according to the Custom House returns, is ten times more than it was thirty years ago.

Miss Nightingale is a confirmed invalid, having been for years entirely a prisoner to her room from illness and overwork.

It is said that the Shah of Persia has written a letter to the Pope stating that orders had been issued to all the authorities throughout Persia to protect the Roman Catholics in the exercise of their religion.

The London Missionary Society has added to its other organizations a Ladies' committee which will have the charge of raising funds to increase the staff of female missionaries, and of advising and assisting the General Board with reference to the female department of missionary effort.

Pandit Dayanund Saraswatee Swamee of Benares is now at Satara where he is engaged in delivering lectures against idol worship to the Brahmin community of that city; his life has been threatened in several anonymous letters.

LETTER FROM MOBILE.

This winter, choosing to visit the South by a route less familiar than that to Florida, we found the Virginia Midland and Great Southern roads more interesting in real southern aspects, than other ways more frequently traveled. But as this road in certain sections is not at all accommodating in the matter of stopping-over tickets, invalids and leisure-loving tourists would doubtless do better to take the Piedmont Air Line and Coast routes.

Tarrying a week or more in nearly all the cities through which we have passed, we reached this town on Christmas eve; since when, we have endured more heat, it has seemed to us, than at any time last summer. With windows open wide, and most precious and fragrant flowers to greet us everywhere, we can hardly realize that you at the North have had very cold weather, and are now in a state of "medium" cold.

On every road we drive, trees laden with oranges are discovered, while the costly japonica, the azalea, cape jessamine and magnolia are a common spectacle. The great drive of Mobile is on the "Shell road by the Bay." Yesterday in the warm, soft sea-breeze, it was more than agreeable. Everywhere on the way were evidences of the decline and decay of what had once been one of the wealthiest and most powerful cities of the South. Often a dilapidated mossy-roofed house was indicated as formerly a favorite summer hotel, or a fashionable haunt for the pleasure-seeker for breakfast or lunch. The Frascati gardens for music, overlooking the Bay, were in a like condition of desertion and want of care. "Since the surrender," our friends who accompanied us phrased the date of the local decline. It is easy to comprehend the sadness in their tones, when we learn that their own estate, valued at a large sum, is said to have depreciated ninety per cent. Affairs, however, are reported to have reached the bottom crisis, and business men here are confidently looking for a rise in all their interests.

"Since the surrender," all Southerners put the finale of the rebellion, everything has gone wrong, and worse of all, the negroes, according to local data, are drifting to destruction as fast as their bad habits or bad condition can carry them. This reminds me of a visit lately made to the colored "University" of Mobile, in charge of Prof. Lord, formerly of Michigan, and under the patronage of the American Missionary Association. The President told us that his students of both sexes were advancing well in all their studies. They also were conducting themselves with propriety, as an evidence of which, he showed a fine, large orange-tree, whose branches brush the low stairway which they go over frequently, and which until recently was heavily laden with fruit, but not one orange had ever been missed from this tree! Let the traditional records of northern colleges equal this if they can.

It is, however, undeniably the fact that the colored population of this town, as a general thing, are in a lower and more suffering state than

in the southern cities farther to the northward. This is partially accounted for by the history of these extreme southern cities, which shows that they were a reservoir for the worst class of blacks from the interior towns. An insubordinate negro in Virginia, Tennessee, and the Carolinas, was sold to the far South, where the restraints being greater, and the labor of the rice and cotton plantations more perfectly systematized into a chattel force of productive capital, it was the penal resort employed by operators in this commodity. Every philanthropic heart must ache in contemplation of these poor, degraded people, now incapable by habit and education of lifting themselves from the slough of despond, where the majority are to-day struggling. As a natural consequence of the old order of things, there is less consideration shown by the former slave-owners and their children in these lower cities, for the colored people than in other southern cities. There are exceptions, but I think this is apparent in all departments of business here.

The mortality of the blacks, and especially their children, is very large in Mobile. The keeper of the Cemetery showed us the Potter's field, where the bodies of the colored people are nearly all huddled away. Nothing can be more touching than the sight of these little mounds in a rude enclosure of bits of board, and graced with broken pitchers of flowers, or tiny tin cups holding withered leaves of some favorite variety. These are all the memorials of the personality of their dead.

Further on, and quite distinct from this portion of this beautiful abode of the dead, was shown the burial-place of the Confederate soldiers. In the centre of this stands a handsome and costly monument, surmounted with a statue of a soldier with reversed arms, his face leaning upon his folded hands, in representation of the surrender. Near this is a private monument, which, after an inscription of a name, date of death, and age of 25 years, has these lines: "He fired the last gun in the defence of Mobile. He fought for the cause from his birth, and refusing to surrender, gave his life to die with it. O death, where is thy sting!" The most interesting section of this military ground is that where are the headstones in memory of sixty-three cadets, all within the age of fourteen and seventeen years, who fell at the battle of the Spanish Fort, a few miles from Mobile. How could the mothers of these boys settle it with their consciences to permit this sacrifice of their children in such a cause!

The Federal ground, a separate enclosure, forms a part of this cemetery. It contains the bodies of twelve hundred soldiers. The citizens' monuments are often expensive, and the lots contain many curious and very costly shrubs and plants. In the rear of one of these monuments which cost twenty thousand dollars, on a broad walk of colored slate, stands a chair of solid stone carved in beautiful designs, the execution of a young man who received five hundred dollars for the work.

Did your space permit I would like to say something about the really remarkable display in the streets of Mobile on New Year's eve. We had thought that Christmas, which was ushered in with fire-works, cannon, and martial music, brought a novel experience; but this of New Year, as is ever the custom in this city, was a gorgeous carnival, representing, in procession, several historical and domestic scenes, a description of which, even if as elaborate as that in the local papers this morning, would fill of adequate justice. On these holidays and nights the Mobilians seem to forget all their burdens, and abandon themselves to a festive spirit, as novel as it is extravagant. Many visitors from near and afar are here to witness these popular scenes, and the city boasts that New Year's eve is here celebrated with greater demonstrations than anywhere else in the world.

The effect which these festivities will have upon the people in preparation for the week of prayer, which is announced to be here observed, remains to be seen.

ELLEN T. H. HARVEY.

Jan. 1, 1876.

THE CHURCHES IN WASHINGTON.

Our Centennial year comes in at our national Capitol, beautiful and bright. Since New Year's morning we have had almost constant sunshine. The weather is balmy and pleasant, and seems more like spring than winter. The first week of this great year is a Week of Prayer, and it is being faithfully observed by the Methodist and Presbyterian Churches in our city. On Monday evening last I attended a meeting held at the Metropolitan Presbyterian Church, Dr. Chester's, by the Washington Presbytery. Dr. Bittinger preached a powerful sermon on the words of the angel to Mary, "Thou shalt call his name Jesus." He showed that the different countries of the earth have known many saviours, but the world only one Jesus — one Redeemer of mankind; that He, at the early age of eight days, commenced to suffer for us, and to shed his blood for our sins in the act of circumcision, that the law might be fulfilled.

Drs. Sunderland and Noble, and many other ministers made earnest prayers. On Wednesday night at the Metropolitan M. E. Church, Dr. Newman preached an excellent sermon on the subject of "Prayer," from St. Luke's words, "they were all with one accord in one place." He showed us plainly the reason why our prayers are not answered. First, To secure an

answer, the character of the suppliant must be such as the Bible demands, a righteous character. 2d, The heart must earnestly desire what it asks. 3d, The habit of formal, set petitions destroys all the vitality of prayer. He made us feel our great unworthiness in these respects, and the heartfelt, earnest prayers that went up to the throne of grace, in the prayer-meeting that followed, told plainly that he had touched the human heart in the right place, and that the Spirit of God had accompanied his words.

On New Year's night, in this church, a meeting commenced at 9 P. M. of the old year, and lasted until 1 A. M. of the new year. The church was crowded, and the Spirit of God was manifestly present. In all the churches there is a mighty shaking among the dry bones. The Holy Spirit is hovering over our city, and this Centennial year will doubtless be a great year for God and for good. My heart was made glad on Thursday night at the Congregational church, it being a missionary prayer-meeting, to learn the great progress made by the missionaries of their Board in heathen lands during the present century. Surely the little stone that was hewn out of the mountain without hands, is rolling on, and will soon fill the whole earth, and the knowledge of the Lord will cover the world as the waters cover the great deep.

The daily prayer-meetings at the rooms of the Y. M. C. A. are well attended, and the rooms are often crowded. The prayers are fervent, the speaking appropriate and forcible, and many rise to ask prayers for themselves and for those in whom they are interested. Immediately after this meeting the ladies have a union temperance prayer-meeting. These are well attended, and many of our first ladies are earnest workers in this great cause. They are meeting with great success at these lunch rooms, where evening prayer-meetings are held at 6 o'clock P. M.

The poor are provided with food and fuel by the Master's laborers in our city, who try to follow His example in going about doing good. I must not fail to mention the Women's Christian Association who look up and care for the poor outcast women of our city. The Home for their use is now comfortably fitted up, and here they are kindly treated until permanent homes can be found. Persons would be astonished could they know how few women seek a life of shame from choice, and they would blush could they know how many are forced to it from the cruelty of others. Society must ere long learn to look with mercy on the fallen woman, and to say to her as the Saviour did, "go and sin no more."

In looking over the past year, we see how many good and great men have passed away. Those we needed have been taken, and those we could have spared have been left; and when we ask why the answer comes, "God's ways are not as our ways, and as the heavens are high above the earth, so are His thoughts above our thoughts." He will always raise up men and women to do His own work in His own way.

L. E. D.

TEMPERANCE.

POWER OF PRAYING WOMEN.

A good deal of enthusiasm is now manifest in parts of this State over the unprecedented success of the temperance revival, so fraught with good, not only to the hundreds of families of men who have renounced their cups, but to the morals of the whole community, and to the high and holy cause of which the Church is a representative. While I am not a member of any Church, and do not profess religion, yet as one redeemed from the curse of intemperance, and believing I am a Christian, I want to give the credit of the great temperance work to the parties to whom it belongs, and whom God in His infinite wisdom used as His instruments. I am constrained to do this, because enthusiasm is too prone to forget the original means used to start any moral reform.

For a long time past a few ladies of Manchester have been persistently and faithfully at the throne of grace, praying for temperance, and then working with untiring zeal for the consummation of their hope. Among them were those good women of God, Mrs. Luther Sanborn, the wife of the Rev. Mr. Pitblado, and several other women of Manchester, whose names I do not recollect. These women, backed by Rev. C. B. Pitblado and J. B. Hamilton, both Methodists, and Rev. Mr. Wood, Baptist, were the parties who gave their encouragement to the Reform Club of the city, when it was not popular to do so, and wrought public feeling to so high a degree, that as far back as October 10, my first visit to Manchester, I met two large audiences, the one in the evening filling the Congregational Church on Hanover Street to repletion. At a more recent date I have spoken before two more large audiences, and the wave is still rising. Then Luther Benson, of Indiana, by his influence helped fan the flame, and then came Mr. Osgood, of Maine. These two gentlemen with Mr. Deutch, of New York, rendered great service, and may be justly ranked among the great reformers of the day. But as one who has watched this movement from its incipency to its great popularity, I must ask as a matter of justice to the good women and ministers mentioned above, the honor, I grant as it is, of being the few who dared come to the aid of the Reform Club and help work out the great reformation.

J. R. MCKELNEY.

Manchester, Jan. 3, 1876.

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ZION'S HERALD.

THURSDAY, JANUARY 20, 1876.

They are beginning to ask the question somewhat earnestly in Philadelphia, "What shall we do when the evangelists leave us?" The work has constantly grown in power, and now sweeps with a divine energy through all classes in society. It is fully equal in its effects to the Scotch and English meetings, and is gathering in persons that give even more hope of permanent results, than in the great British work. The Presbyterian says: "The meetings for inquirers are crowded almost every night, and many are becoming the happy subjects of converting grace. The converts are from all classes; vast numbers of inebriates, receiving the grace of God, become sober men, loving husbands, and kind fathers. The vicious and profane, as well as the cultivated and refined, alike become partakers of the divine nature." Thousands of young men who have been hopelessly converted, becoming witnesses for the truth, are represented in our mercantile houses, stores, workshops, and manufacturing establishments, and are daily testifying, by precept and example, "the Gospel of the grace of God." In one large importing house all the young men of the establishment, with a single exception, have been brought to Christ through the persistent efforts of one young man. In a large manufacturing house several of the young men, with solemn interest, gather around one of their number, who has just obtained hope in Christ, and listen to him as he relates his happy experience. The same night all these young men are at the meeting, and at its close find their way into the meeting for inquirers."

The Presbyterian suggests with great wisdom, the importance of gathering the results into the Churches; of not attempting to carry on the work solely outside of the established means and the divinely ordained pastors. The very fact that God does not keep up the succession of these remarkable laymen is an evidence that He does not intend to supersede the already commissioned and divinely attested agencies. The evangelists move to another field, but Christ and His baptized pastors and Churches still remain. To four tents, O Israel!

To the question of the legality of the change of the General Conference from St. Louis to Baltimore, it may be answered, that it will be affected by the same authority that constituted the highest court of the Church; it is done by the Church itself. If St. Louis were in a state of siege, or swept by an epidemic, a general convention of the ministers could meet and appoint another place, just as they could originally establish the first representative Conference. What is tantamount to this has been, and is being done. The change is not made by Bishops or official men; but every official representative body, both clerical and lay, in the Church, that has met, or will meet before the session acts upon the question. Thus far, with one exception—A Conference adjoining St. Louis—there has been a unanimous affirmative vote. In addition to this, every official representative paper, every official man, and the leading men of the Church, in all its borders, have succeeded to the change. There has been no objection pub-

licly expressed. In such a condition of things, as the Church is certainly a law unto herself, the legality of the session in Baltimore will hardly admit of a grave doubt.

"I never knew," said one of our leading and cultivated merchants, "how much is in our denominational Hymn-book, and what an admirable book it is, until the death of a very dear child. We buried her the last of the week, and were too much overwhelmed to endure even the presence of our friends at Church, on the Sabbath; so my wife and I sat down together in our shadowed home, with the Hymn-book for our companion. For hours, I read hymns that I had never noticed before, rich, comforting, and full of inspired truth. They were like balm to our hearts. That book has been dear to us ever since, and you cannot imagine with what alarm I read in your paper of the propositions to pare it down, or to introduce in the place of these grand hymns, the weak and sentimental lines set to our modern melodies." This important fact is too much overlooked, that our Church Hymn-book has not simply a lyrical office. It is a body of divinity set to music. It is the Psalmody of our catechism. It is the sweet and divine solace of homes lying in the shadows of the grave, and under the discipline of protracted disease.

It must have been an impressive scene when, near midnight, on the last evening of the year, in the immense depot-chapel in Philadelphia, before a crowded audience, Mr. Moody, after a solemn discourse, called the venerable Dr. Plummer to the desk, to give testimony, in answer to his questions, as to the conditions and tests of the divine life. He is seventy-four years of age, and of a venerable and imposing appearance, and responded in a very solemn and tender manner. In the last Sunday-school Times, Mr. Moody gives the questions and answers. They were such as these, What is conversion? Why must a sinner come to Christ for salvation? Can a man be saved here to-night, before twelve o'clock—saved all at once? What is repentance? How can I know that I am saved? etc. The answers were admirable, and the whole effect was impressive to a high degree.

"Here is Moody and Sankey rolled together," said an enthusiastic officer of the Y. M. C. Association, as the immense bulk of our excellent friend Littlefield appeared in view, surrounded by his broad sunny face. It was not an unhappy comparison, for this devoted Christian laborer is not only equal to two men in weight, but, like brother Moody, he exhorts with power, and like Sankey, he sings with wonderful sweetness and spiritual influence. We trust his shadow will never be less, and certainly, for his own comfort, we hope it will never be more.

A noble merchant of Providence, R. I., who is quite in the habit of doing such nice things, visiting a family in our city in quite limited circumstances, last week, and finding that they were about to surrender, with great sorrow, their family paper, which had been taken for years, called at the office and quietly renewed the subscription for them. They will find new figures upon the familiar face of ZION'S HERALD, and will readily surmise to whom they owe their weekly enjoyment for the year to come. There is abundant room for others to follow this example.

SECULARIZING PUBLIC SCHOOLS.

It is very much easier to form theories than to apply them to actual practice. We are all agreed that the State should not meddle with the Church, except to defend all the citizens in their right to worship God according to their own chosen forms, and that the Church is not to interfere with the State, only in so far as the free utterance of the truth may affect the public mind. But it is utterly impossible to secularize a human government with safety. It rests equally upon the intelligence and the moral sense of the community. If it fails, are opposed to the latter they will be repelled, and a government that insists upon enforcing immoral statutes will soon go down in a revolution. All trust in the faithful administration of government depends upon the moral character of its agents; and in the induction of occupants into the highest and lowest offices, this moral sense is constantly appealed to, in order to secure honest and vigorous men. It is impossible to conceive of a purely secular government of any permanence over intelligent moral beings.

The case is much the same with our public schools. With the exception of one denomination of professed Christians, the great body of even religious men are ready to demand that these institutions shall be defended from all sectarian instruction. The impropriety is seen at once of using the common treasury to teach the special tenets of any sect. Neither to secure a good education and a noble moral character is this necessary. A boy may be prepared to be a good mechanic or merchant, or be fitted for college, without being taught in the public schools the special religious opinions of Baptists, Congregationalists, Episcopalians or Catholics. It is wrong that one citizen should be taxed to aid in training a boy in a religious creed that he not only does not believe, but possibly esteems to be seriously erroneous. But admitting all this, it is utterly impossible to properly educate a child in a purely secular school. His moral nature is the first to press forward for development; long before his intellect begins to grasp the earliest principles of science, his moral affections have been bursting into life. God has placed His divine veto upon any secularization of early training. He has so arranged the laws of mind, that the

moral sense, almost at once, commences its decisions upon the questions involving right and wrong, and begins the formation of the child's character. The only true discipline, from the first, in the school-room, as well as in the home, is the right development of the child's moral nature, and the strengthening of his purpose to obey his best interests. The highest qualification of the teacher (not lacking in a knowledge of the branches to be taught), is the power to awaken and secure right responses on the part of this moral nature. It is not the rattan, nor the rule, nor the commanding voice, but that subtle moral power which a wise and true teacher knows how to develop in the minds of his pupils, to render them a law unto themselves, that secures order and progress in the school-room. Indeed it is universally considered a vital qualification in a teacher that he should be of a pronounced moral character, because in these susceptible hours in the life of his young pupils, his involuntary influence, during the time he is in their presence, is ever pressing itself permanently upon their moral characters. We seriously object to his giving the slightest denominational bias to the minds of his pupils. The community would be in arms at once if he so far forgot the proprieties of his place. They do not ask whether he is Baptist or Methodist, but they would be shocked, and could not endure to have their children constantly under the influence of his example, if he is not known to be an unquestioned moral and virtuous man. He might be an unequalled disciplinarian, a remarkable teacher, but if he is even strongly suspected to be intemperate or vicious, he would not be endured a day in the schools.

It could be well-nigh impossible to make a school purely secular. The reading lessons are all, more or less, moral essays or poems; the lessons in history and geography, in literature and philosophy, continually suggest moral topics. And how can moral philosophy, or even political economy and the science of government be taught without constantly involving moral truths. Indeed the school has failed of its prime object if it has not developed rightly the moral nature. The school is sustained by the public treasury because the perpetuity and defense of the State depend upon the intelligence and the virtue of the citizens. A simple secular education will not make a man a good citizen. Men are confined in our prisons who have graduated at colleges. At this hour the government is seriously threatened by the lack of sterling integrity on the part of those filling high offices. The whole community is suffering at the present time an unparalleled stagnation in business, perpetuated through an unusual period, largely on account of the loss of confidence among business men. There is such a prevalence of dishonesty and fraud that men do not know whom they can trust; and so we are witnessing the singular anomaly of an abundance of money at cheap rates and a general pause in business. Every intelligent observer is conscious of this lowering down of the moral standard in the community. How can it be raised? We must begin with the coming generation. The highest and noblest side of their intellects must be more earnestly solicited. Instead of making schools more secular they must be made less worldly. The great questions of right and wrong, mine and thine, of duty when opposed to desire, of unflinching honesty, of manly purity, of noble patriotism—these sterling and venerable virtues as old as man, and as fresh and more vital than the last revelations of science—these must be wisely, constantly and earnestly taught in the public schools.

An effort to secularize the schools, instead of making them more popular with any considerable class in the community, would only serve to weaken their hold upon the sympathy and support of the best citizens. There is no fear of their propagating any dogmas that will conflict with the conscientious religious sentiments of any intelligent citizens, except in the instance of those, who frankly say, they can patronize no school but one under their own teachers, subject to the supervision of their priesthood, and largely devoted to the inculcation of their own sectarian religious tenets. It is evident at once, that there can be no compromise with this Church. All attempts to modify the public schools to meet their acceptance is folly. They cannot compromise, as they frankly say, and they will not. It only remains for us to stand by our schools; to preserve their long established and well-founded traditions, and to make them neither sectarian nor godless, but schools of sound learning and divine morals.

POPULAR AND BIBLICAL STANDARDS

OF CHRISTIAN BENEVOLENCE.

The forces of nature, climatic influences, the chemical composition of soils, the active rays of the sun, heat, moisture and fertilizers, no more surely conspire to grow a harvest, than the forces of Christianity to grow a certain generosity and nobleness of character. One special means of such imperial growth, is the right use of money. To melt our gold and silver into the bullion of manhood and make them an element of worship, is one of the problems of Christianity.

The Christian accumulation of money postulates its right use. Wealth, salted by the touch of Christ in the getting, will, perforce, be under the same impulse in its spending. The spirit which

reigns in the one will preside over the other. Precisely in this way does the matter of Christian benevolence lie in the public mind. The disciple of Jesus makes a public consecration of himself and all that he now has, or may ever accumulate, to the Lord, his Redeemer. The meaning of this act of devotion is well understood by the world, and creates a certain standard of benevolence from which a Christian man can never escape. He is expected to stand by his own voluntary profession, and make good his public vows.

The real spirit of the Gospel, moreover, on this matter of benevolence, is certainly no secret. Most men, nay, even children, know "that the giving of property to God is everywhere made an indispensable ingredient of true religion. Fair as is the semblance of piety, which some maintain, without acts of charity, it is deceptive. A religion, divorced from that which is the prime element of godliness, is making its way to a terrible disappointment. From Genesis to Revelation we find no hint that such a religion is either acceptable to God, or profitable to man."

Few know this better than the average thoughtful classes among us. The Gospel standard is the popular one, by which our charities are measured. Religion is felt and acknowledged to sanctify the purse as well as person. Zacharias cries "the half of my goods I give to the poor, and if I have taken anything from any one by false accusation, I restore to him fourfold." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." "He that loveth houses or lands more than me is not worthy of me." Such passages fix an unmistakable standard of benevolence. The very kernel of Christianity is self-negation, not living to ourselves, self-enwrapped, but unto Him who gave Himself for us; not considering ourselves our own, but the property, the old Greek "slaves" of Jesus Christ, holding time, property, business talents, influence, body, soul and spirit, as subject to His control.

Now, this public sentiment, created by our own vows of consecration and the Bible, inculcated by pulpit, home and Sabbath-school instruction, the followers of Christ are bound to respect. No one, certainly, ought to feel himself wronged if held to his own confession of faith, and the free and generous Gospel to which he voluntarily subscribes. He certainly ought to feel, if he falls below this standard, he is displeasing his Lord who gave His own life a ransom for him, disparaging His cause in public esteem, and planting an offence in the way of His cross not easily removed. He is, moreover, detracting from his own character and influence. There is a hollowiness and hypocrisy in such a life, which, pray as he may, it all passes as the idle wind; his uncharitable conduct so crosses the pure and pleasing generosity which pervades and overspreads the whole Gospel of the Son of God. "Honor the Lord with thy substance and the first fruits of all thine increase." "Give to him that asketh of thee and from him that would borrow of thee turn not thou away." "But the greatest of these is charity." The breadth and force of these and many similar passages, cannot be misunderstood, and the obligation they impose upon one, who accepts them as a rule of life, is clear and incisive, especially so, when illumined and explained by the life and sacrifice of Jesus Christ.

To fail in our benevolence then, and begin our retrenchment first of all with our God, as there is danger of doing in such times as these, is a damage to Christian manhood and an aspersion of the Gospel, whose very breath is generous love; whose whole genius and spirit are benevolence, and whose whole history is started by illustrious instances of self-sacrifice and benevolence. Let us beware, lest in the present diminishing of incomes, the cause of the dear Redeemer suffer, and we widen the already ugly breach between the spirit of Christ and His Gospel and the benevolence of our churches; lest religion, her voice so tender with the accents of love, so open-handed and large-hearted, so full of music and sympathy, should be misunderstood and slandered. Let us begin our retrenchments elsewhere. First, in dress and equipage, in personal expenses, keeping back the pruning-knife as long as is possible from our benevolence. We must level up our generosity flush with our vows of consecration and the spirit and standard of Christ, becoming, even in hard times, the true almoners of His bounty and gentleness.

LETTER FROM LONDON.

DEAR SIR:—My last letter, if I mistake not, gave you an account of the wonderful Conference of Methodist office-bearers and workers held in City Road chapel early in November. I ventured then to express the confident hope that it would be followed by speedy and special blessing. That confidence was not misplaced. Already, local meetings of a similar kind—including members of society at large—have been held in various parts of London, with most encouraging results. The ministers of the metropolitan circuits meet every month for consultation and prayer; and reports are given of any special circumstances occurring in particular circuits. From what I have heard, the last two meetings of this kind have been seasons of especial rejoicing, chiefly because of statements made by various brethren as to the spread of the heavenly fire in their respective spheres of labor. In several cases these somewhat select meetings

have been accompanied by special public services, in which a really considerable number of conversions have taken place. It has been agreed to hold a series of general Mission services all over London during the early weeks of the New Year. It had been intended to organize a Methodist Mission for London to be held simultaneously in all the circuits; but, on a comparison of local demands and circumstances, it was found that this could not be done. It became necessary to leave each superintendent free to make such arrangements as, in consultation with circuit authorities, might seem to him best. But I expect that during the coming January, evangelizing services will be held night after night during from one to three weeks; and I hope in my next, or the following letter, to report a great result.

Our educational work is being prosecuted with considerable vigor and success. The new Sunday-school Union, especially, is rapidly completing its organization, and making its influence felt by the publication of all manner of Sunday-school appliances. The new Secretary, the Rev. Charles H. Kelly, is a man of remarkable vigor and energy, and he has gone into his work *con amore*. The advertisements of the Union occupy a large space in our connectional publications; and, if only adequate support be given, it is evident that the Union is likely to supply, in the literary department alone, a want far greater and more extensive than most people imagined to exist. Week day education seems to be passing into a new and strange phase, and the rights of conscience and religious liberty are apparently threatened. It was a favorite doctrine of the secular educationalists that a School Board ought to be established in every parish. People who had experience of English parochial life, and could see a little further than the end of their noses, knew pretty well how this would be likely to work. Under the old system, some thousands of parochial schools were supported by the private bounty of local squire and clergyman. In most of these instances, the chief reason was that the parson more especially wished to have his own way in the management of his school, and was not prepared to submit to government inspection. And in these cases, much oppression was practiced, it being made a condition of attendance at the Day School that the children should also attend the parish church and Sunday-school. By this artificial, our own and other non-conformist schools have been very seriously damaged, there being no day school at hand but the parochial one.

And so conscientious non-conformists were between the horns of a distressing dilemma. Either their children must go uneducated, or receive instruction on terms to which, considering the nature and tendency of Church teaching in the places indicated, evangelical parents could not but most strenuously object. The Birmingham League, the great secularist organization, imagined and insisted that the election of a School Board in every parish would put an end to this state of things; whereas, others more truly alleged that it would seriously aggravate the mischief. A parochial school board, in ninety-nine out of every hundred in, at any rate, the rural parishes, would, they said, be sure to consist of the clergyman and some three or four nominees, who would just do his bidding, covertly keep up the same system of oppression, and add to the annoyance and insult by compelling the rate payers to support the school. Since the passing of the Education Act, the clergy have striven to bring about in many places this very state of things. The Act prescribes certain hours in which only the secular instruction which it prescribes is to be given by the teacher. But it lays down no rule as to the use to be made of the premises out of school hours. Quite a strong clerical agitation for the election of parochial school boards has recently set in—the letter of the Act to be strictly observed. But the hours on either side of the prescribed ones are to be free to the parson to teach the children what he pleases, and do with them pretty much according to his discretion.

Now what use is likely to be made of such opportunity in the way of moral pressure, it is needless to point out. And, when it is remembered that nearly all parochial charities are at the parson's disposal and under his control, it is easy to see to how great an extent he can, in violation of the very spirit of the Act, put on the screw, and perpetuate and intensify an oppression against which the provisions of the Act are carefully directed. It was bad enough when, chiefly by his own exertions, he established one of the largest of the city banks—the National Bank of the Republic. He was elected and remained its president to the day of his death. His piety was particularly of the emotional order. He craved the sweet and tender excitements of it. He loved to have his tears and his smiles drawn forth. He was easily aroused or melted. He was always ready to converse upon religious subjects, and introduced them, perhaps not always judiciously, into all circles that he frequented. He never was ashamed of the Gospel of Christ. Camp-meetings were his delight. The emotional character of his faith rendered him liable to alternations in his religious life. He had seasons of exaltation and depression. He loved to exercise his gifts in social and public services, and was always a faithful attendant upon the means of grace. He clung to the old forms and customs, and looked with little patience upon the social developments of modern times in the Churches. His failure to cultivate the large and solemn talent of

It was decided by our committee last week to prepare a memorial to the Government on the subject, and we are summoned to meet on Thursday for the consideration of the draft. Considering the supineness and reactionary policy of the present Government, and the clerical pressure continually erected upon it, it is much to be feared that we shall not, at least for some time to come, secure much redress. In spite of this unfairness, however, and in spite of the injurious effect of school-board schools in a few places, we are able on the whole, not only to hold our own, but to make steady if somewhat slow progress. The character of our day schools stands very high with inspectors and with the country generally. And the more the compulsory powers of School Boards are called into exercise, the more certain is it that the new material placed in our hands will be improved. When street Arabs and children brought up in an atmosphere of physical and moral impurity come to be forcibly drafted into school-board schools, respectable artisans and laborers will make great sacrifices to withdraw their children from the dreadful risks of contamination to which they will be exposed, and will gladly pay more to place them in better company and under better influences. Already this process has set in pretty strongly; and schools of our own which had been half emptied by the opening of new board schools charging much lower fees, are now filled up with a superior class of children, whose parents in vast numbers of instances cheerfully pay even higher fees than were charged before School Boards were established.

YOUR ENGLISH CORRESPONDENT.
London, December 23, 1875.

Editorial Paragraphs.

The peculiar character of the sudden attack of Mr. David Snow, one of the oldest members of the Wesleyan Association, in his bank last week, (suddenly falling unconscious) would have prepared us for the fatal event which soon ensued, had he not seemed, in the intervening days, somewhat to revive, and to give promise of returning strength. On Wednesday afternoon, about five o'clock, after a cheerful talk with a friend, who had left him but a few moments, he walked across the room leaning upon a daughter. As he rested again upon the bed, suddenly he expired. During the interval between the first attack and the extreme moment, he held free and full conversations, although weak in body and mind, with his pastor, Rev. J. W. Hamilton, and Rev. William Macdonald. He clearly apprehended the seriousness of his condition. He tenderly sought to make his peace with all men. He humbly but confidently expressed his trust in the merits of an atoning Saviour, and "the well-remembered hope" he had, as he uttered it, of eternal life in Him. He knew not what it was to die. In an instant he was not for God took him.

Mr. Snow was in his seventy-sixth year, but would readily have passed for a man ten years younger. This robustness of health and enjoyment of protracted physical and mental strength he attributed, next to the restraints of religion, to his scrupulously avoiding from his youth indulgence in alcoholic drinks and the use of tobacco. His enmity to the latter amounted almost to a mania. He was a poor boy, very poor, with few earthly comforts and small opportunities for learning. Many a time, with fresh starting tears, he has told us the story of his early sufferings, struggles, and slow successes after many trials. His harsh boyhood's discipline, and the rigid economy he was forced to practice upon his early manhood, shaped the whole tenor of his life. When his income became generous, the long-established habit as well as necessity of his previous life enforced upon him the same course of careful husbandry of his means. Wealth, when it came, did not cause him to change his simple life. He added few of its symbols to his person or to his dwelling, although his home was made comfortable and attractive to his children and his friends. His riches did not create within him social pride or separate him from his humble friends. Within the circle of his convictions he was liberal. When his pastor in Charleston, we had reason to know that one eighth of all the money raised by the Church for incidental expenses and charities came from his hands, and the two Churches in which he held his membership for the longest period, were largely established and sustained by his contributions.

His business success, after prosperity began to open before him, was all he could have asked. For a generation almost he stood at the head of the well-known firm of Snow & Rich. After its dissolution, his ships and his real-estate investments proved to be sources of large income to him. His worldly ambition seemed to be reached, when, chiefly by his own exertions, he established one of the largest of the city banks—the National Bank of the Republic. He was elected and remained its president to the day of his death. His piety was particularly of the emotional order. He craved the sweet and tender excitements of it. He loved to have his tears and his smiles drawn forth. He was easily aroused or melted. He was always ready to converse upon religious subjects, and introduced them, perhaps not always judiciously, into all circles that he frequented. He never was ashamed of the Gospel of Christ. Camp-meetings were his delight. The emotional character of his faith rendered him liable to alternations in his religious life. He had seasons of exaltation and depression. He loved to exercise his gifts in social and public services, and was always a faithful attendant upon the means of grace. He clung to the old forms and customs, and looked with little patience upon the social developments of modern times in the Churches. His failure to cultivate the large and solemn talent of

wealth for the Master's cause, with which he was endowed in the last portion of his life, to the extent others esteemed it to be his duty, limited without doubt his influence and usefulness for good. Those that knew not his early history could not understand it. He balanced his honest thriftiness and economy against the unlimited liberality of some who were not as just as they were generous. There is no talent so difficult to manage as wealth. "How hardly," said the Master; and He knoweth that we are but dust. Happy is that steward, whatever the gift entrusted to him may be, who, when the Lord calls, is enabled to say, "Here, Lord, is Thy talent, and what it has gained at my hand," and to receive the response, "Good and faithful servant, enter thou into the joy of Thy Lord."

At a meeting of the Wesleyan Association, held in their Committee Room, January 14, 1876, it was

Resolved, 1. That we have heard with feelings of solemnity and sorrow of the very sudden death, after a few days of sickness, of our associate, brother David Snow, one of our oldest members, having been elected in 1851.

2. That we bear willing testimony to his interest and efficient co-operation, for so many years, in the affairs of the Association; to his integrity, prudence, perseverance and success, as a man of business; to his unswerving loyalty to the Christian denomination with which he became connected in his early manhood; to his faithful attendance upon her established means of grace up to the last days of his life, and to his constant improvement of such talents as God had given him in the public utterance of his religious sentiments.

3. That we learn with peculiar satisfaction, that in the few hours preceding the sudden termination of his life, our brother was enabled, although in great physical weakness, to bear unqualified testimony to his personal trust in the Saviour; to express his hearty desire to forgive, and to be forgiven of, all his fellow-men, and to utter his confident expectation of a mansion provided for him in the better world.

4. That we deeply sympathize with his bereaved companion for so many years, in the departure of one who has been to her a faithful and tender husband, and with the children in the loss of an affectionate and indulgent father; and we proffer to the afflicted family our sincere condolence and prayers.

5. That we cannot permit so unexpected a providence to occur in our body without admonishing ourselves once more of the truth, that the Son of Man cometh in an hour that we think not; that what we have to do must be done quickly, and that it becomes us to be in daily readiness to render up the account of our earthly stewardship. These resolutions were ordered to be placed upon the records, a copy sent to the family and to be published in ZION'S HERALD.

JOHN G. CAREY, Secretary.

The great debate in Washington of last week has not been in vain. It will not preclude true fraternity, but help to forward. It is equally as wholesome as the gushing, impulsive speech-making and embracing between the North and South of last June, in Boston. It will open the eyes of our Southern citizens to the real sentiments of their Northern brethren. We heartily mean fraternity, but we cannot permit the great issues of the bloody strife to be lost. Amnesty will be cheerfully proffered, but loyalty to the Federal Government will be required, and hearty respect and love for the common flag. The Northern heart revolts at the eagerness of the Democratic party to fall upon its face before its Southern wing, and as of old, to ask these arrogant and untutored brethren, to please to place their feet upon its neck, and accept them as its humble servants. Mr. Hill's truculent speech and outrageous assaults upon the National Government, and the untimely jests of Mr. Cox, called down upon them the calm, clear, admirably-argued, well-sustained indictments of Mr. Garfield, and the sharp and fiery rhetoric of Mr. Blaine. These two speeches have probably been more widely read over the country than any made in Congress, for many years. The memory of our terrible struggle is still fresh and sacred, and the ghostly sufferers of Southern prisons are not forgotten. There are good reasons why Mr. Davis should be an exception to a general amnesty. Besides the unanswerable evidences of his personal cogitation and permission of the Andersonville horrors, he stands as the significant symbol and representative of the great civil revolt, and his presence in any conspicuous office of government would, of itself, be exasperating. It is a small punishment for a fearful offence, to simply live in enforced banishment from public position. As to the rest of the seven or eight hundred exiled men, let them come in, when they are willing to ask the privilege and renew their allegiance to their injured country.

Dr. A. C. George of Syracuse, catching the spirit of the hour, proffers his plan for adjusting the troublesome Presiding Elder question. He really settles it, as an Irishman would say, by striking it down with his shillelagh—both the office and the Quarterly Conference with it. His paper in the Northern is ably and interestingly written, but we fear his arrangement would hardly secure the suffrages of the Church. He proposes to abolish the Quarterly Conference, and to hold in its stead, four District Conferences in the year; the Presiding Elder acting as a chairman, and like the other pastors taking a station himself. In some of our border Conferences Presiding Elders already take stations. The only virtue we are able to see in this plan is its novelty. That it would be impracticable in operation seems to be evident. If it is impossible to bring our people together for two District Conferences, how will the matter be improved by substituting four? In large and sparsely populated districts so many gatherings of the kind would be burdensome to the parties expected to attend, and would certainly result in total failure. The only way to remedy the difficulty, as well as to allow the Presiding Elder sufficient familiarity with the work to make the appointments wisely, would be greatly to reduce the size of the Districts. A half dozen or dozen Churches

which would be ample for such a district. But this reduction would destroy the weight and importance of the district. It would bring a small group of Churches into competition with each other, and would render it doubly difficult for the chairman to take any but the smallest place, and then it would be difficult for the large Churches to allow their appointments to be made by him. With your men panned up in these small Districts, how could they be wisely distributed over the work? This was the very difficulty of the work in 1875 which led to the abolition of the District Conferences. The larger your Districts the more freely and easily can the men be circulated. But it may be doubted if the appointments can be properly made on the kind of information obtained at such District gatherings. This delicate and difficult work requires a large measure of information, of late and accurate observation which can usually be gained only by visiting the charges and coming into contact with the people on the ground. From considerations like these we should be inclined to abide by our present plan until some more hopeful modification than this presents itself.

From the Riverside Press, through the Publishing House of Hurd and Houghton, we have received a copy of the address of Rev. J. M. Buckley before the New York Preachers' Meeting, upon "Supposed Miracles," which created such a sensation at the time of its delivery, and such a wide discussion thereafter. It is a very handsome octavo pamphlet of 54 pages, containing the original speech with an appendix, meeting some of the criticisms which it occasioned. The subordinate title is "An argument for the honor of Christianity against superstition, and for its truth against unbelief." It is written with all the characteristic precision, force, abundance of illustration, and sharp wit of its able author. Its premises can hardly be questioned, but its inferences are, in our estimation too broad. We believe the age of miracles, in the usual acceptance of the term, is passed. We have no doubt that God works by his own established laws, ordinarily, in answering prayer. We have no desire to question the fact, that probable second causes can be discovered in connection with many of the remarkable instances of healing which are accounted direct interpositions of God; we are not ignorant of the subtle and marvelous effect that may be wrought through a sudden excitement of the nervous system, of the wonderful power that mind has over matter; "nevertheless," as the Apostle says, "the foundation of God standeth sure," without the prayer and the divine thrill the result does not come; and there are, as the thoughtful writer himself well knows, many well attested instances, where the Holy Spirit does persuade the devout heart to ask, without doubting, sanitary and temporal, as well as spiritual blessings, which only God can bestow, and which immediately, and with overwhelming convincing force to the humble, confiding and grateful supplicant, follow the prayer. They are no less supernatural in their bestowment because the lower links of the succession of causes sometimes become manifest to our vision. We can hardly believe there is a true, fervent Christian living who has not at times been filled with amazement at the reverent boldness with which he has been inspired when drawing near the mercy seat, and the spiritual power that has seized him, and impelled him to wrestle with unyielding importunity for the divine intervention. And the soul that has been thus inspired has been poured out in loving praise, as He who knoweth the mind of God and maketh intercession in us, has shown to his subdued vision the absolute answer to his prayer. There are hours in every devout experience, when there is such a manifestation of the divine presence and grace, that we seem to hear the voice that bowed the head of Moses before the burning bush. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Editorial Items.
We have received specimens of the fern leaf mottoes, and heartily endorse the commendations of the Philadelphia papers in regard to them. The story of their origin is a pleasant one. Mrs. Anna Weaver, a graduate of Mount Holyoke Seminary, having devoted her life to the cause of foreign missions, conceived the idea of forming these beautiful plants into mottoes which were then photographed upon a dark background forming a picture of rare beauty. The proceeds of the sale of these beautiful specimens, suitable for Sabbath-school rooms, missions, or our homes, was to procure her outfit for her work among the heathen. It proved a great success, and Mrs. Weaver with her husband, Rev. Wm. Weaver, is already in her chosen field, Bogota, South America. A manufactory has been established in Ohio, and large numbers are sold. Agents are wanted in every city, town and county of New England, into which few have as yet found their way. As the percentage allowed is large and they are to be sold only by canvassing agents, a large proportion of whom are ladies, the opportunity here offered is most excellent in these hard times, when work seems so uncertain.
Full information and agents' outfits obtained by letter addressed to Mr. D. B. Baker, 21 High Street, or personally at 2 Pacific Street, Boston, from 2 to 4 P. M.
Some of the mottoes are, "I know that my Redeemer liveth." "The Lord will provide." and others too numerous to mention. Several new ones composed entirely of South American ferns, recently sent by Mrs. Weaver, have been added to the collection.

Mrs. Sarah P. Barker died in Portsmouth, N. H., Nov. 19, 1875, aged 83 years. She was the widow of the late Jonathan Barker, esq., who was for more than forty years a prominent citizen and a leading member of the Methodist Episcopal Church in this city.

Among the many bequests, now available by the bequest of his widow, we notice \$500 to the Sunday-school Union of the Methodist Episcopal Church, and \$400 to the Tract Society. Also \$1000 to be applied to the permanent endowment of the Boston University. \$1000 to the N. H. Conference

Seminary and Female College, \$1000 for the benefit of the Methodist Episcopal Church in Portsmouth, N. H., \$1000 to Preachers' Aid Society of the N. H. Conference, \$1000 for indigent young men preparing for the ministry of the Methodist Episcopal Church. Only the income of this sum is to be used, the Trustees of this Conference to give the preference to the men who intend to join the N. H. Conference.

The remainder of the estate over and above the provisions of the will is given into the hands of the Conference Trustees, who are constituted the "residuary legatees," to whose custody, as it now appears, will be committed some eight or ten thousand dollars, the income from which is to be used as the Conference may determine.

On that many others would imitate this royal man in a wise disposition of their wealth.

One of our ministers, in writing to an evangelist, says: "I want you to arrange your work to suit yourself. I will suggest, however, that my people will endure and relish large doses of salvation administered 'full strength' and 'hot.' Our Sunday evening prayer meeting is usually largely attended. But thus far the people have been unmoved. A few Gospel 'shells' hurled among them after the manner in which you are able to do it, may stir them. My method of conducting such meetings is the usual one adopted by Methodists. But I want you to conduct that meeting just as you think best. If you know how to take the 'lengthy' out of the prayers and exhortations, I hope you will do it here. Some of my good brethren need correcting on this matter very much, but my 'hammering' doesn't seem to have any impression upon them. Won't you try it?"

Francis Gardner, the head-master of the Latin School, died in this city on Monday, the 9th, having been sick for some time from a cancerous affection of the neck, resembling a carbuncle. He was a native of this city, his father being a lawyer. He was graduated at Harvard College in the class of 1851, and among his class-mates were J. Lothrop Motley, Thomas G. Appleton, Wendell Phillips, Dr. George A. Bethune, Dr. Ingham, Dr. Waldo Lincoln, the late Dr. N. B. Shurtleff and others. He stood at the head of his profession, and like Arnold of Rugby was well-nigh idolized by his students. Hundreds all over the country read of his death with moist eyes.

The loss of the Harvest Queen is now established beyond a doubt. She was probably run down by the steamer Adriatic. Captain Cunningham of the Black Ball line was despatched from Liverpool to Wexford, with instructions to examine the spars and forecastle washed ashore, and report if they were portions of the Harvest Queen. The sad news is at hand that Captain Cunningham fully identifies the fragments as parts of the ship about which so much anxiety has lately been manifested. Her crew, numbering thirty men, was lost, not a single survivor having been heard from since the disaster.

The *Southwestern Advocate* (New Orleans) of December 30 has the following: "Rev. James Morrow is closing his term of three years in Ames Church, respected as a diligent pastor and acceptable preacher, and has gathered about him a large circle of personal friends in the city. He has received an invitation to become the pastor of Grace Church, in Philadelphia, and Bishop Haven has already been requested to arrange for his transfer."

An important call comes from Philadelphia. It is an invitation issued by the pastors of that city to all pastors and Christian workers in the country to meet in convention there on Wednesday and Thursday, January 20 and 21, to discuss topics of vital interest in connection with present revival movements. Mr. Moody will preside at the sessions and engage in the discussions, while the singing of the convention will be led by Mr. Sankey.

We have received copies of the first issue of two fresh English monthly periodicals, published as exponents of the higher religious life, as set forth among our British Non-conforming brethren. They are *Pentecost* and *The Banner of Holiness*. They are filled with excellent practical papers, without dogmatism or controversy. They can be obtained through the Willard Tract Repository, Toronto, and the National Publishing Association, Philadelphia.

The *Congregationalist* of last week opens with a vigorous and effective paper from the pen of Rev. Reuben Thomas of Brookline, upon the Licensing System. From a wide observation of its operation in England, he declares it to be "the last degree of perniciosity." His points seem well taken throughout, and his argument invincible.

Rev. Bernice D. Ames, who for some time filled the position of Principal of the Providence Conference Seminary at East Greenwich, R. I., died at Mechanicsville, N. Y., on the 6th inst., aged 48 years. He was a native of Vermont, a graduate of Middlebury College, and for some years was engaged successfully in the work of the ministry.

The jury in the La Page murder trial at Concord rendered a verdict of guilty, and the prisoner was sentenced to be hanged on the 29th of January, 1877. La Page was then taken to the State Prison at Concord and committed. He betrayed no particular emotion. An effort will be made for a new trial on exceptions.

The *Well Spring*, the beautiful Congregational children's paper, issued by the Publishing Society, of which M. H. Sargeant is Treasurer, opens the year in a new dress, charming to behold. It covers also a fine body of juvenile literature.

The *Advocate of Holiness* comes to us in a particularly attractive form. It is improved every way. The first paper by Dr. Steele, entitled, "Five Years with the Invaluable Christ" is worth the year's subscription.

We hear with sincere sympathy of the great affliction that has fallen upon the family of Rev. H. W. Bolton, of Lewiston. One of his little boys, of twin birth with a surviving brother, has gone to Paradise. We well recollect the happy, singing little fellow, with his noble head and great promise. He is not lost, but gone before.

A young man studying in Andover, whose mind was directed to the ministry under the labors of the Y. M. C. A. State canvasser, writes, enclosing a dollar, "This is the first money earned in preaching. I want it to go towards the State canvass."

We have received a very earnest and practical discourse of Rev. H. Montgomery, preached in the Main Street Methodist Episcopal Church, Great Falls, N. H., upon "Striking at the root" (Mat. iii. 11). It cuts close as well as deep. It was asked for publication and makes an excellent tract for general circulation.

Dr. Miner Raymond, in a very appreciative short notice of "Love Enthroned," by Dr. Daniel Steele, in the columns of the *Northwesterner*, says, as he closes it: "In a word, one feels on reading this book very much as he does when he reads St. Paul's prayer for the Ephesians (Eph. chap. iii. 14-21, inclusive). Any one who wants to be good, and is a profoundly impressed both that he needs a great salvation and that he has a great Saviour, will be greatly benefited by reading, studying, and thoroughly digesting this valuable contribution to Christian literature."

The *New Orleans Republican* of January 12th, says: "Bishop Gilbert Haven, of the Methodist Episcopal Church, met a large number of friends last night at the residence of Rev. J. C. Hartzell, corner of Bordeaux Street and St. Charles Avenue. There was extended to him a real Methodist welcome, aided by the hospitality of Rev. Mr. Hartzell and his lady, and many distinguished persons, not of the Church, took advantage of the opportunity offered to call and pay their respects to the Bishop. The Bishop starts tomorrow on a trip to the Tchecoslovakia. He will return in season to spend the Sabbath here, and then will proceed to Mississippi, where he is to preside at an Annual Conference."

We clip the following notice from the *Christian Advocate*. Why cannot such a meeting be organized with us? The want of such a service has certainly been felt and expressed by many of our brethren. Who will arrange it?
"As more than fifty Methodist ministers in New York and vicinity have requested the organization of a weekly preachers' meeting, exclusively for prayer, praise, and religious testimony, such a meeting will be held in the lecture-room of the Seventh Street Methodist Church, on Friday next, January 14, at half-past ten, A. M. All ministers favorable to the object are invited to be present."

We have received the annual Catalogue of the Syracuse University for 1874-75. It forms an octavo pamphlet of 80 pages, and gives a very encouraging presentation of the prospects of this strong and growing institution. Dr. E. O. Haven now presides as Chancellor over all its Faculties. It has three organized departments in operation—the College of Liberal Arts with 148 pupils; the College of Physicians and Surgeons with 60; the College of Fine Arts with 130 students. It has a Faculty, in all its colleges and Gymnasiums, of about 40. Its financial state is encouraging, and the future opens hopefully before this vigorous young University.

It has just been ascertained that the Spanish Government has issued a diplomatic note in reply to the American circular touching upon Cuban affairs. The Spanish note replies in unmistakable language, especially to the proposition made by President Grant, that affairs existing in Cuba necessitate American intervention in the name of humanity and international equity. In one, the reply of King Alfonso's Cabinet is belligerent, and takes high ground on all the questions raised by the American note to European Cabinets, and the impression in Madrid seems to be that it will completely counteract the effect produced by the latter document.

The eminent Baptist divine, Rev. W. C. Childs, D. D., died at his residence in Greenwich Park in this city, on Friday afternoon after a brief illness, resulting from an accident which befel him some three years ago. Dr. Childs was a native of the State of New York, and graduated at Union College, Schenectady, which conferred upon him the degree of Doctor of Divinity. He subsequently graduated at the Newton Theological Institution. He was 56 years of age. The past few years he has held a position upon the editorial staff of the *Watchman and Reflector*, the denominational organ in this city.

Mr. John Morris, U. S. N., father of Rev. F. S. Morris, of the N. E. Conference, who died at Watertown on Thursday last, at the age of ninety years and three months, was the oldest man in town. He was made boatswain October 18, 1828; at the time of his death was the oldest officer of that grade in the service. He has been retired since 1839, having made his last cruise in that year. He bore an active part in the war of 1812, and was one time prisoner. He was a man of remarkable physical vigor, of deep religious life, and was active up to the time of his last illness.

We regret that such institutions as Syracuse and Wesleyan Universities have been beguiled by a certain blackmailing "Review" in New York. This review nauseously eulogizes the schools that advertise in it, and bitterly abuses those that decline the editor's apostrophe for such. Neither the hope of battery, nor the fear of abuse is a sufficient reason for subsidizing villainy; but the wisest are some times deceived.

The January number of the *United States Official Postal Guide*, just published by H. O. Houghton & Co., Boston, contains the regular information which was the periodical so valuable a hand-book to all who have occasion to make much use of the post-office. Its alphabetical list of all the post-offices in the United States is corrected to date, and the list of money-order offices is increased by the addition of all the Canadian money-order offices.

One of our most substantial and eminent religious exchanges is the *Christian Guardian*, the organ of the Methodist Church of Canada, published in Toronto. It has just re-habilitated itself in new type, and looks as inviting as its pages are interesting and valuable.

N. J. Bartlett & Co., of the English and Foreign book store, 28 Cornhill, has published a full catalogue of his rare and valuable collection. It will be of great aid to librarians, adding to their different departments, and to professional men. It will be sent to any address upon order.

A. C. Flint, druggist of Boston, has softened the asperities of winter for us, so far as chapped hands and tender feet are concerned, by a bottle of Dr. Prescott's Acclimated Lotion. We testify as an expert in the matter.

Hon. Edwin C. Bailey, formerly of the Boston Herald, is president of a Temperance Reform Club at Hopkinton, N. H., and a leading man among the "Reformed" in that State. He is also a candidate for the legislature.

The Protestants have now fifty missionary stations in Japan and many native preachers. A new Presbyterian chapel, with room for seating 300 persons, has just been opened in the capital, and Dr. Verbeck preached the sermon in the Japanese language.

Father Ryan of St. Patrick's Church in Dubuque, Iowa, on Sunday declared from his pulpit that he would withhold from parishioners the sacrament of penance and the Holy Eucharist who persisted in sending their children to the public schools.

Farmington, Me., Jan. 11.—The marriage of Camp-Meeting John Allen, aged 83, to Mrs. Sarah A. W. Fellows, aged 65, took place here to-day.

The anonymous communications upon our second page relating to the ensuing General Conference are written by two of our most respected and intelligent brethren, who have had long experience in our Methodist polity.

The health of Dr. Olmstead, of the *Watchman*, of this city, is so far impaired that he is obliged to spend the winter at the South, in the hope of securing its restoration.

Rev. Henry Varley, the revivalist, is hopelessly ill.

A column or two of Church news is crowded over to the next page.

The *Bible Record* for May, 1873, cautioned the public against Rev. N. K. Barnitz, Sunday-school Secretary of the *American Bible Union*, whom the contributors are being made under the impression that he represented the American Bible Society. Of late the same person has appeared in this State and has succeeded in collecting money in several of our Churches, by whom he was regarded as acting in behalf of the National Society. He visited several Churches in Chelsea and got away before his relations to the Bible Union were known. One of the Churches contributing ascertained the facts in season to retain their contribution. The exposure has apparently put a stop for the present to the work.

This is a repetition of what is attempted by that Association every few years. It is not long since the friends of the Bible in this State were informed of the presence of those in the State who were collecting money under false pretenses. The prospect of an improved version of the Scriptures for this Association is certainly not hopeful if the moral quality of its acts is considered.

D. BUTLER, Mass. Bible Society.

HANOVER STREET RE-UNION.—Let there be a general rally of all the friends of Methodism at the North End of Boston, on Wednesday evening of next week, the 26th inst.; it being the annual re-union of all members and well-wishers of the further continuance of the Hanover Street Church. Let every body who can go, and those who cannot make it convenient to go, let them buy a ticket, and thus show their sympathy with the little band of earnest workers, who, for three years ago, gathered here to-day, to uphold the cause of the Master, and kept open a Methodist place of worship, and endeavored to bring wanderers to Christ. Let the friends of that section of the city be enabled to stand their ground, and never retreat. If there ever was a time and place when the Church ought to rally to keep up the standard of the Cross it is now, and right in the heart of the North End. True that the wealth and refinement have gone, and in their place an air of degradation abounds. But the class that live there to-day is just the class that Jesus came to save. Shall we desert them and say that the Methodist Church has no further call into "the highways and hedges" to compel such to come in. Never! Let there be such a response on that evening as will cheer and encourage that struggling Society and show it that the great heart of the Church has warmly responded to its efforts to save the multitudes of all nations that swarm the streets of that section of the city.

The tickets are but fifty cents, which includes a good supper. Any friends who will donate articles for refreshment or sale can send such to the store of George H. Stetson, 158 Hanover, corner of Blackstone Street.

The Herald in the Cars.

After I left you, Mr. Editor, the other morning, I took the cars for Hartford, and for my entertainment took the last issue of ZION'S HERALD and was deeply interested in Dr. Barrow's most excellent essay on "The Bible in the Public Schools." I wish it might be published in tract form, and sent all over the country; it is too good to be lost, and I call special attention to it. Then Bishop Haven has an excellent paper on the same theme, which is weighty, and worthy of special note. I was especially interested in Dr. Vernon's article on "Our Roman St. Paul's." I rejoice exceedingly at our success in that ancient city.

The editorials were rich in truth. "The Bible and the Masses" is timely, and "Religious Sentimentalism" is worthy of special record in these times. "A Text from Luther" is rich in spiritual suggestion. The editorial paragraphs and items are always refreshing, and they were particularly good this week. The Church items are eagerly read and appreciated.

Then Brother Huntington's notes on the Sabbath-school lesson are exceedingly rich and valuable, and about the best I have read. Dr. Bullard touches a very important point on "Trusting up Church Neglecters." It is a terrible fact that many of our children are church neglecters. They go promptly enough to Sabbath-school, get their story-book and paper, and go home for the rest of the day. I am glad that some Churches are taking the Sabbath-school scholars into the church with them, and the teachers sit with them. This is the way I wish to be brought up in England. The testimonies from Dr. Palmer's meeting are spiritual and profitable, and I trust they will be continued and extended. The "Open Letter to Candidates for the Ministry" is timely, and I wish to say that the three years that I spent at "The Biblical Institute" were among the most profitable of my life, and the instruction, discussions, lectures, missionary meetings, holiness meetings, have been of eternal benefit to myself and my ministry; and I fully believe that I should have been on the supernaturally list before now but for the instructions of that excellent Seminary. Some said I would lose my zeal and enthusiasm by going to school after I had a family, but it was not so. Putting knowledge into a man's head need not put the fire out of his heart.

So I sat and read the ZION'S HERALD till I passed Worcester and Springfield, and I was astonished when I took out my watch and found how quickly the time had flown. Go on, Doctor, and send out such excellent numbers as the last, and you will not lack for readers or subscribers.

E. DAVIES.

Letter from South Carolina.

CLAPLIN UNIVERSITY, Orangeburg, S. C., Jan. 10, 1876.

I was about to send another letter from the South, on matters in general for the dear old HERALD, when a dire calamity fell upon us. Before this, the telegraph has announced the destruction by fire on the 6th inst. of the building of Claplin University, occupied also by the State Agricultural College. These buildings were, a centre building, their wings, and a reception building, making in all nearly three hundred feet in length, all so connected that it was impossible to save any one of them. Besides these three were several servants' houses, barns, a comfortable little cottage, &c., which were mostly saved though in a more or less damaged condition. These buildings had been undergoing repairs and improvements dur-

ing the past year, and scarcely had the carpenters retired from a thorough renovation of one of the wings when the fire-bell began its work. The winter term had opened two days before with a greatly increased attendance of pupils and brightening prospects of larger usefulness.

The fire was first discovered about 2 o'clock P. M. in the roof of the centre building, and in an incredibly short time the whole were in a sheet of flames. The first companies were on hand at once; the citizens both white and colored, exerted themselves to their utmost to save the property. The supplies and furniture were removed in part, but sadly broken and damaged. The old citizens generally, I think, feel a sincere regret for the misfortune, and the colored people are in great grief at the loss of their cherished institution.

Our own residence was in the centre building directly under where the fire originated and we had only time to throw hastily our personal effects out of the window and escape the flames ourselves. Our loss in library-books, text-books &c. will be considerable.

The Institution Library of nearly one thousand volumes was mostly destroyed and the loss in buildings is quite heavy. There was an insurance of nine thousand dollars which was all that we felt able to carry under the heavy premiums required.

The school is now suspended and the pupils mostly gone home. A meeting of the trustees will be held in a few days and measures adopted for the future. It is probable the school will be continued in extemporized accommodations, till suitable and more permanent buildings can be erected.

Fortunate as Gov. Claflin owns a property adjoining known as the Legare place of which we have taken possession. Here with what broken furniture was saved from the ruins we are comfortably situated teachers and matron all forming one family and waiting the openings of Providence. Let us have the sympathies and prayers of our dear old New England friends in the hour of distress.

Affectionately yours, E. COOKE.

CHARLESTON, S. C., Jan. 8, 1876.

The grand old HERALD comes regularly freighted with news. The good men forming the Wesleyan Association built greater than they knew, when they gave to the world the HERALD of peace with no compromise with sin. "First pure then peaceable" ought to be its motto, as it really is its spirit.

But I took my pen to write you about an affliction on the afternoon of the 6th inst. Our noble Claplin University at Orangeburg, was laid in ashes. The time was a providence, for had it occurred in the night, no doubt the flames would have been the winding sheet for many a mortal. But God and New England must raise it up. We must have our Seminary. What can our young men do called of God to preach. We can not send them to Wilkesham or Boston. To Claplin they must go; and where is the man or woman to respond to keep the institution in this land of song and prayer. We hear the foot fall of hundreds in all this region marching to Claplin; shall they be disappointed, and on their arrival in Orangeburg, in years to come, still find it in ashes? There was an insurance of \$9000, which will fall considerably short of meeting the loss. A meeting of the Trustees will be held immediately, and we hope they will resolve to build directly. Meanwhile let New England get ready to help. Hope revives. The Lord God reigneth, let the earth rejoice.

T. J. ABBOTT.

Notes from the Churches.

MAINE.

Winthrop.—An interesting revival is now in progress in this village, in connection with union meetings of the Methodist and Congregational Churches. About twenty-five have manifested a desire for prayer, some of whom give evidence of conversion. The work is mostly confined to scholars of the two Sunday-schools. The interest is increasing.

There is also quite a revival at Baileyville under the direction of the Quakers. In their religious fervor they are greatly in arrears of the traditional quietness of this people. Their shouting and singing of revival melodies is very much after the style of old-fashioned Methodist camp-meetings.

There is also a revival at East Winthrop under the direction of the Baptists.

The Temperance Reform Club of Winthrop is doing excellent work. Many hard drinkers have signed the "Iron Clad" pledge very much to the grief of the whiskey and cider trade.

S. ALLEN.

Yemassee.—The 16th meeting of the Cumberland Church was held in Payson Memorial Church Jan. 11-12. Rev. George S. Dickerman moderator. The influence of the word of prayer was very apparent in the spiritual interest of the meeting. Miss Woods who has spent several years at Antioch, Turkey, in missionary work, addressed the ladies, giving interesting incidents in connection with her work.

Three young ladies of Portland took the veil at St. Elizabeth's Convent last Saturday morning, Bishop Hensley officiating. This was the first ceremony of the kind ever performed in this city. The revival meetings still continue in the Cathedral, and are having a marked influence on the lives and habits, especially the drinking habits, of the Catholics.

Rev. Mr. Tibbels, pastor of the Baptist Church, North Berwick, and his wife met with an accident on Tuesday last, by a runaway horse, which resulted in the death of Mr. Tibbels. It is feared that Mrs. T. cannot recover.

The York County Grand Jury at its recent session brought in 45 indictments, 25 of which were for rum selling.

A good revival interest is in progress at Chestnut Street Church, Portland. On Tuesday evening ten persons were forward for prayers. Several reformed men were seeking the Saviour.

The revival continues at Pine Street and at Kennebunkport. At the latter place twenty were at the altar last Sabbath evening, and the interest is pervading the whole community. The several churches are still united in work.

A good result is in progress at Cape Elizabeth. Also at the Depot, Brother Collins has a Gospel of the "Mighty to Save" people are being saved from both the obnoxious and the desire for it. "The word of Grace" is repeated.

The several churches of Portland united last Monday evening in a Communion Service at the High Street Congregational Church. It was proposed to make it an established custom of the city.

RHODE ISLAND.

The new church erected by the Embury Church, Pawtucket, was dedicated on Sunday, January 9. The morning sermon was preached by Dr. B. I. Ives, of Auburn, N. Y. (Continued on 5th page.)

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THE SUNDAY SCHOOL.

First Quarter.
Sunday, January 30.
DAVID AND JONATHAN.
Lesson V. 1 Sam. x, 25-42.
BY REV. W. E. HUNTINGTON.

Saul's hatred of David, sometimes violent and murderous, occasionally manifested itself in crafty plots. His daughter Merab was rightfully David's prize, since the king had promised a daughter to the man who should slay Goliath (this is a fair inference from xvii, 25). But Saul was too jealous of David to fulfill the promise, when Goliath was slain; so he put the fulfillment of it upon such new conditions as might take David's life—"Only be a brave man to me and wage the wars of the Lord." But even this promise was broken; for David fought successfully, yet Saul faithlessly gave Merab to Adriel the Meholathite. David bore the slight and perfidy of the king without a shadow of anger. Saul discovers an attachment for David on the part of his second daughter Michal, and promises her in marriage, if David will slay a hundred Philistines. In that native modesty which characterizes him so often, David hesitates to accept the opportunity of becoming "a king's son-in-law." His ingenuous heart seems not to have suspected the real motive of the king in making the offer, which was "that she may be a snare to him and that the hand of the Philistines may be against him." But David doubly fulfilled the conditions by slaying two hundred Philistines; and Michal became his wife.

At every new stage in the prosperous career of David, Saul's heart grew blacker and his schemes for the overthrow of his supposed rival more deadly. Jonathan's position became one of extreme difficulty—and his part could only have been acted by a noble character. Saul at last declares the purpose which he had long been nourishing in secret, and commands Jonathan and all his courtiers "that they should kill David." Jonathan hastens to tell his friend of his father's designs, and then makes that effective plea with Saul (xix, 45), showing how nobly David had served him, and appealing to him not to "sin against innocent blood." Saul relented; and David is again safe in his presence. But new wars brought out again the military genius of David, and Saul was stung into renewed hatred by the triumphs which the young captain gained. He tried again to pin him to the wall with his javelin, but failed. He sent messengers to David's house to assassinate him, but Michal saved him, though she deceived her father in the process and told a falsehood. David took refuge in Ramoth, the home of Samuel, whither Saul hunted him, first by three different sets of emissaries, afterwards going himself. "When they saw the impressive spectacle of an assembly of prophets, the aged Samuel standing as leader among them, and heard the thrilling strains of song and prayer, they all forgot their mission and fell helpless before the power of prophecy" (Terry). David was grieved at being hunted like a criminal, and sought an interview with Jonathan his trusted friend and intercessor, to find out if possible why the king was so determined to take his life. Saul was about to keep the feast of the new moon (Num. xxviii, 11), and David felt an obligation to be in his place at the king's table, even though Saul had been treating him as an outlaw. But he determines to absent himself from the feast and so test Saul's bearing towards him. Jonathan, probably with his authority as prince, grants him leave to go to Bethlehem to the annual gathering of his father's family; and Jonathan was meantime to find out if Saul approved of this. David says, "If he (Saul) say thus, it is well; thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him." Jonathan and David made a covenant, the terms of which seem to imply that David was considered both by the king and Saul as the loving Jonathan as a candidate for the sovereignty of Israel. A hiding place for David was agreed upon, by the stone Ezel near Gibeath, and on the third day of the feast Jonathan was to communicate to David what he should learn of Saul's temper, by the sign of the arrows. Our lesson is the narrative of this episode.

Jonathan went out into the field—somewhere in sight of the stone Ezel, where David was concealed.
At the time appointed with David—which was on the third day of the feast, Jonathan and his little lad go out to carry tidings from Saul.
Find out now the arrows which I shoot—as though he were about to shoot at a mark and the boy was to recover the arrows.
He shot an arrow beyond him—the singular ("arrow") is used for the plural of generality. The agreement was that he should shoot three arrows, which he did not do.
Is not the arrow beyond thee? It must have been a sorrowful thing for Jonathan to pronounce these words, for they carried tidings to David, who from his secret place was watching and listening for the signal which was to indicate Saul's disposition and thus determine his future. The signal meant, "Flee David, for my own father will be your murderer if you stay."
Make speed, haste, stay not. By uttering the lad might discover David; so Jonathan urges him to gather up the arrows quickly and return.
The lad knew not anything. He was only employed as an instrument in this method of signalling.

Gave his artillery, etc.—his quiver, bow and arrows. The word had passed by the flight of the arrows, and the signal for David's escape given, but Jonathan dismissed the lad with his "implements" that he might have a last interview with David before he goes into exile.
Fell on his face, etc. As David appears from his covert to meet Jonathan he greets him as a servant would a prince. No doubt it was from a profound respect for his royal friend who had so faithfully interceded for his life, and who had done this last secret service with fidelity, even though it resulted in the separation of two loving friends.

Kissed one another and wept one with another. How their friendship had been tried! The difficulties which Saul's hatred had thrown in the way of their intercourse and affection had only made them more true. The bitterness of the separation was felt by both; to David it meant banishment from the palace where he had been made a courtier, the laying aside of his military prowess as a captain in the royal army, the quitting of old friends and associations, to be regarded as an outlaw and traitor; and worse than all, it meant that the tender fellowship with Jonathan was to cease. Jonathan would lose no prestige or place in his father's kingdom, but he must lose by this separation what was more precious than any princely honor, the companionship of his friend. David felt the heavier share of grief, and "exceeded" in his demonstrations of sorrow in this touching interview.

Go in peace—in peace, although my own father has resolved to kill you; in peace, for your life will now be secure. These two friends could separate with perfect confidence in each other; they had cemented their friendship with a solemn covenant.

We have sworn, etc.—and the oath reached into the future as Jonathan foresaw it. Now, Jonathan was the prince, and David an exiled subject, but in a few years David's fortune would be changed and he become the ruler. So the oath (v. 14, 15), established not only their personal friendship, but also secured peace between their families for all time to come. What nobility Jonathan displays! He sees the rising genius of David which was at last to carry him to the throne of Israel, with no feeling of jealousy. All he covets for the future is the lasting friendship of this son of Jesse. He does not forsake his father to share David's fortunes; he never loses sight of his filial duties while so faithful to his friend. This covenant was scrupulously kept by David. See 2 Sam. iv, 5-12; ix, 3-7; xxi, 7.

The Lord be between me and thee, etc. This was like the oath of peace between Jacob and Laban (Gen. xxxi, 49), when they built a monument of stones, and the name of it was called Galeed and Mizpah. When the Lord watches between friends there is no room for jealousy, and enmity. He binds their affection and keeps them true.

Departed. David must now begin his flight. He could not go to Ramoth or to any place approachable by Saul; he therefore went first to Nob, to Ahimelech the high priest, to seek through him divine direction for his future course. Jonathan returned to the city, having bidden God-speed to his friend whose life he had saved from the cruel hand of his father.

ZION'S HERALD QUESTIONS.

From the Notes.

- Berean Lesson Series, January 30.
1 How had Jonathan's friendship for David been manifested on the preceding day?
2 What appointment is referred to in verse thirty-five?
3 What was the signification of the arrows shot beyond the lad?
4 Why were these private signals necessary?
5 What was the cause of the affecting emotion of David and Jonathan?
6 What consolation had they in this sorrowful separation?
7 What were some of the finer attributes of David's character?
8 Did these two friends ever meet again?

TO INDUCE CHILDREN TO ATTEND CHURCH.

A LITTLE OF MY OWN EXPERIENCE.

BY REV. A. ATWOOD.

I see at the anniversary of the Sunday-school Union of our Church held in Boston, Dec. 4, the question was discussed, "How shall we induce the children to attend public worship?" A committee was appointed to consider and report on the best methods to be adopted to secure so desirable a result. "They depreciate their non-attendance, and kindly expect, and implore with one voice and heart, parents, pastors, superintendents, and teachers, to unite in persistent and unyielding efforts to secure the faithful attendance of the children on the public worship of God." To all which we heartily give a real Methodist amen.

But will those good, earnest brethren allow an experienced Sunday-school worker to relate a little of his own experience in similar efforts. The thing is easily done, but not by exhortations, or importunate prayers, directed to either of the parties named. I am quite sure of that, because of my many fruitless efforts in that direction for many years. I have exhorted the schools, held out every inducement within the range of my imagination to the children, the teachers, and officers, with but little effect except for a few

Sabbaths. I have stood at the door when the school was dismissed, to hinder the children from going away, and to induce them to go into the church, but even that was fruitless of good results. Not willing to give it up, I hit upon another and better method, and succeeded to my satisfaction.

THE RESULT SECURED.

The first point is to have a session of the school on Sunday morning, or in some way get the children together an hour prior to the time fixed for public worship. This will be seen to be a necessity to the success of the plan. Children are fond of singing—all are well aware of that. In introducing my plan I had the children sing a favorite piece, and then told them I desired their parents and friends in the church to hear them sing that charming song. And they would all please retire from the school-room, directly to the gallery of the church, and after I had concluded my sermon, they should sing it as the closing hymn of the service. All eyes sparkled like diamonds; they were evidently delighted with the idea, and not one could have been induced to go home before service. Led by the one who usually led the singing in the school, all the children, standing, sang so as to charm all in the congregation. Tears started from many eyes all over the house. They sang three verses, and then I rose and said, "There, you old folks, beat that if you can. You can't do it. My children can outsing all others in this congregation." A little praise in such cases has a good effect on the children, they are so much like their parents. I never knew a little dog or a big one, but loved to be patted on the head. In this case it served as a prompter to bring out the next Sabbath, all the children in any way belonging to the school. Indeed, it increased their number, and brought to church many a parent regularly, whose attendance had been very irregular.

All love to hear their children sing well, and feel a remark in their favor, even more than the children do themselves. No pastor will have any trouble in getting the children to attend divine service if he adopts this plan, and by a few remarks occasionally on the excellence of their singing, keep up the fervor and enthusiasm which the little ones always need. I exchanged pulpits with several pastors in this city soon after, and introduced the same into several other of our Churches. Other denominations soon caught it, and it has now become quite general in this community. It is just the thing needed everywhere, and why should not our children take a part in public worship? This plan draws, not drives them. In the Church to which I was next sent, many of the members living some distance from the church, their children were sent to the schools of other denominations, because nearer to them. But as soon as they heard of our school singing in the galleries, they urged their parents to allow them to go to their own school, and not caring for the distance, were soon found singing with our school. And many others, who had not been in the habit of attending any Sunday-school, were drawn to ours, simply by the attraction of the singing.

There is no better way of filling up a school, than to let the children take part in public worship by singing the third hymn. Nor will careless parents be drawn to church so readily in any other way. They love to hear their children sing, and see them noticed and respected by the minister and congregation generally. I have herein given a little of my own experience in getting the children to attend church. If the plan be adopted, and the minister often speaks of it, the life and enthusiasm will be kept up. Philadelphia, Jan. 8, 1876.

The Family.

FLIGHT OF THE BIRDS.

BY M. NEALL.

The wings of the wind fly near and far,
The laugh of the brook soon will freeze;
Woodpecker comes with his red, royal star—
He is drumming the apple trees.

Little bird people are flying away,
The thrushes have settled their bills;
The gay oriole and gallant blue-jay
Are winging it over the hills.

The black birds have held a council to leave;
Bits of bloom like the humming-birds
Exhaled, like odors of flowers we breathe—
They're songs that are sung without words.

There's no twitter of swallows circling round,
Not a warble or farwren note,
In sweet diminutives of sound
Breaking out from a hark-like throat.

Just a rustling crackle of drifting leaves,
Not an aria on the air;
Oh, the empty nests in the forest trees
And the silence everywhere!

But when the bleak winter's keen frosts have fled,
Red robin, blue bird, and wren
Proudly perched on the green hemlock's head,
Will sing for us children again.

The best name by which we can think of God, is father. It is a loving, deep, sweet, heart-touching name; for the name of father is in its nature full of inborn sweetness and comfort. Therefore, also, we must confess ourselves of God; for by this name we deeply touch our God, since there is not a sweeter sound to the father than the voice of the child.—Martin Luther.

NORMAN WARD'S LEGACY.

BY SARAH P. BRIGHAM.

The prize for the best compositions had been awarded to Norman Ward. It was a handsomely bound volume of Longfellow's poems, bestowed at the close of the examination, in the presence of many visitors, and the words of high commendation accompanying it made Norman very happy. Many had striven hard to obtain this prize. Walter Randolph confidently expected to receive it, and was greatly vexed and disappointed to hear Norman Ward's name called instead of his own. Had any other boy been the winner, he would not have felt his own failure so keenly, but Norman and he were rivals, and for many months Walter had cherished a deep-rooted animosity toward him.

How strange and unaccountable that the fortune-favored Walter Randolph should have allowed the demon, jealousy, to gain possession of him. He was the son of a wealthy manufacturer, and lived in a large, handsome house surrounded by luxury and wealth, while Norman struggled hard to earn his food and the few coarse clothes he wore. But biting poverty was not the heaviest of his many trials. There was a stigma upon his name, and it filled his soul with poison and bitterness.

His father had yielded his manhood, inch by inch, to intoxicating drink until his proudest hopes were in ruins, and he was now serving out a long sentence in the State's Prison. The disgrace of many dark deeds had fallen upon his innocent, motherless son, whose only inheritance was a ruined name. And yet Walter Randolph, whose life had been bright and joyous as the gay, transient flowers of summer, saw in Norman, a boy of poverty and misfortune, a rival. They were classmates in school, and though Norman's opportunities for improvement had been few, he was a fine scholar.

After the examination was over, the scholars stood on the play-ground talking eagerly about the events of the day. Norman Ward was among them.

"I suppose you are quite pleased to have won the prize. It is quite an honor," said John Deams to Norman.

"Yes, I am pleased. It is a streak of luck I didn't expect. I began to think nothing good could ever come to me," replied Norman quietly.

"Well, if my father was a drunkard and had been put in the State's Prison for a murderous assault on another man, I shouldn't feel very grand about taking the prize," said Walter, in a low, sneering tone.

There was a fiery flash in Norman's eyes at these cruel, stinging words, and the color mounted high in his face, but he did not speak.

"And his grandfather was a drunkard too, and died in the poor-house—splendid ancestry, isn't it?" cried Walter with a scornful smile, "something to be proud of indeed."

"Norman isn't to blame for what his grandfather and father did," said John Deams, with spirit.

"I know it; I don't see how he can show his face among respectable people. I do not want such associates. He holds his head as high as though he were son of the governor, and expected sometime to be president."

Norman's face grew very red.

"I don't wonder you color," continued the merciless Walter, turning to Norman. "If you are a good scholar, you haven't much to boast of in the way of blood. You'll have to hold on to temperance principles pretty tightly to keep what's born in you from getting the mastery."

"I intend to," replied Norman, very firmly.

"And what a name you've got for a capital to start with, and how!"

"Walter Randolph," interrupted Norman with flashing eyes. "I won't bear any more insults from you, or fifty like you. If your father is rich and you live in a big house, you are not a whit the better for it; and mind what I say, the time may come when you will be glad to own me for a friend."

Saying this, Norman walked rapidly away. Despite his firm, bold tones, his soul had received a lasting wound. All pleasure in the prize he had struggled so hard to win was gone forever. When he reached the brook, he sat down on the green springing grass, covered his face with his hands, and great tears trickled down through his fingers.

An hour passed. He had been wrestling with a great problem, and a purpose had ripened within him. Suddenly he arose, and with fleet steps reached his grandmother's house.

"Grandmother," he exclaimed, entering the room where the kind, gentle old lady sat occupied with her knitting. "I love you. I am very grateful for all you have done for me, but I am going away. I cannot stay here to be taunted and ridiculed. My name is loaded with disgrace, and I cannot bear it. I will go where I am not known."

The old lady closed her eyes and groaned.

"Poor boy! You have no friends or money. What can you do alone in the world?"

"I have health and energy, dear grandmother, and with these I can conquer. In a new place and in another State, I think I can succeed in life, but I never can here. Oh, you don't know all I have suffered! Such cruel, biting words as are constantly hurled against me!"

"Dear Norman, strong drink was your father's ruin. If I could know you would never yield to this temptation, I could let you go willingly."

"Then say yes, dear grandmother, for with God's help, I promise that never shall one drop of anything that intoxicates pass my lips."

One week later, a heavy, lumbering stage carried Norman out of his native place. Bright hopes were folded within his heart. The dark, sorrowful past was behind him, and the grand, wide future was before him. The only capital he possessed was a few articles of wearing apparel, five dollars which he had carefully saved from his small earnings, and his grandmother's parting gift—a Bible, which she had purchased for him out of her scanty means. Yes, Norman was happy; and bright-colored pictures of coming achievements, painted by a glowing imagination, arose grandly before him.

Fifteen years passed rapidly away. There is a conquering power in a strong will, honesty and industry. Norman Ward had grappled steadily with many obstacles, and had achieved much. He had outlived the sorrows of the past. His inalienable legacy, a name loaded with disgrace in his native place, was honored and spotless in a great city in another State. He was one of the firm in a large wholesale house, an enterprising, happy, prosperous man; a leader in every reformatory movement, and a staunch advocate of temperance.

One day a stranger entered the store and gazed anxiously around as if in quest of some one.

"I wish to speak with one of the firm," he said, in a low, hesitating tone to one of the clerks.

"Mr. Ambrose is out of town. Mr. Ward is here," was the reply. "He will be disengaged in a moment, and will then see you."

Mr. Ward was standing near perusing a letter, and upon hearing his name, turned quickly around. His eyes encountered those of the stranger, and a look of surprise and recognition overspread the face of each.

"Norman Ward!" exclaimed the stranger.

"Walter Randolph!" was the response, and there was a tinge of bitterness in the tones as if many long-lumbering and painful memories had suddenly been aroused at the sight of him. Then the two men silently surveyed each other a moment. How widely different was their appearance. A great revolution had taken place in their lives since last they met. Then there was a wide gulf between the petted son of the wealthy manufacturer and the struggling, sorrowing son of the convict. There was a wide gulf between them now. Mr. Randolph's face was thin and haggard, and the unmistakable stamp of degradation and intemperance was visible upon it.

"You came here to make a request. In what way can I be of service to you?" kindly inquired Mr. Ward, after a long, penetrating gaze.

"I am very unfortunate. I am much reduced in means, and am seeking employment," in a low, tremulous voice, "but—but I did not expect to find you here. You cannot want to see me."

"I thought you inherited quite a fortune. A few years ago you surely were among the fortunate ones of earth."

Mr. Randolph's face slightly flushed, and a long, deep sigh escaped him. Pity and sympathy instantly kindled in the friend, loving heart of Mr. Ward.

"My friend," he said in a tone full of compassion and encouragement, "tell me how misfortune has overtaken you. I am sure I can aid you," warmly pressing his hand.

"O, Norman! I am a ruined man. I have squandered my property in wrong living. I have yielded my brightest hopes to strong drink, and—"

"There is hope for you, my friend. You can yet retrieve the past, and become an honored man again. You wish employment, and you shall have it," said Mr. Ward, cheerily.

"I left my native town," continued Mr. Randolph, "hoping in another State and place, away from my dissolute associates, that I could lead a better and happier life."

"You did right," exclaimed Mr. Ward. "In a new place reform will not be difficult. Your course is similar to mine. I left my native town because my name was loaded with disgrace, and I have made it respected and fair. You have a blot on your character, but industry and total abstinence will wipe it out forever. I shall soon be in need of a book-keeper. Will you accept the situation?"

"Norman, have you forgotten the cruel, wicked conduct of my boyhood towards you?"

Mr. Ward smiled.

"It is because I have been poor, despised and friendless, that I can feel for you."

"God will bless you! God will surely bless you!" responded Mr. Randolph, with moist eyes and quivering lips.

Weeks, months, and years passed. Mr. Randolph is a useful, respected man. By the exercise of a strong will and the unflinching encouragement and aid of Mr. Ward, he succeeded in gaining the mastery over his appetite, and happiness and prosperity followed. The hearts of these two men are united by the strongest ties of friendship. The sole inheritance of one was a ruined name, which he has made fair and honored by countless noble deeds; the other descended from an unsullied ancestry, but yielded to temptation, yet the stain on his character is effaced forever by total abstinence, and he stands foremost among the hard, persevering workers in the grand cause of temperance.

LIFE'S MYSTERY.

BY MYRA GOODWIN.

While evenly the waves of Time
Roll onward towards Eternity,
And as slow passing softly chime
The keynotes of life's mystery,
How eagerly the soul aspires
To reach the length and depth of things;
Its natural instinct thus desires
The freedom which a true life brings.

As some poor bird in captive thrall,
That, flying, strikes the prison bar,
So spirits rise, yet sadly fall,
To feel how weak and narrow are
Their human powers. They fling
Themselves up towards the heights of God,
Then sink with crushed, worn, weary wing,
As blossoms fall upon the sod.

'Tis better so, the angels keep
The ways of God a closed, sealed book,
And eyes that watch, and wait, and weep,
Would blinded be if they could look.
The seraphs waiting near the throne,
The hidden laws can comprehend,
To them God's wisdom is made known,
Naught is perplexed; they see the end.

But why should we, who here are placed
Awhile to fit ourselves for life,
Know aught but that God's love is traced
In everything that seemeth strife.
Each mystery of His grand scheme
Towards perfect consummation tends,
And we but of perfection dream
Till God the mystic life-veil rends.

WHICH BIBLE?

A Teacher's or a Bagster's? An article in the *Christian Advocate*, and a similar one in the *Congregationalist*, called my attention to the merits of the first, but failed to correctly represent the second. Bagster's Polyglot Bibles—fac-simile series—are three in number. The miniature edition, the medium edition, and the large type edition.

The pages in these editions correspond verbatim et literatim and number, with appendices and concordance, 965. The statement that "by the use of thinner yet equally strong and durable paper, its (Teacher's) 1500 pages constitute less bulk than the 1200 of the Bagster's" is manifestly incorrect when one holds the two books in hand. Compare the Teacher's and the medium edition Bagster's; the pages are almost identical in size, and with the concordance the Bagster's is only a trifle thicker than one half the Teacher's, which has no concordance. And in this Bagster's are contained several valuable appendices, such as "An Itinerary of the Children of Israel," "A Comparative Chronological Table of the Kings and Prophets of Judah and Israel," "A Summary View of the Principal Events of the Period from the close of the Sacred Canon of the Old Testament until the Times of the New Testament," which are not found in the Teacher's. Indeed, the principal objection to the Teacher's Bible, is its unhandiness; it is too bulky for a pocket Bible, whereas, if one is to carry it in hand, he will be decidedly better furnished with a more shapely and bold-typed Bible, by carrying a "large print" Bagster's. As to minor text, nonpareil type, there is not really much to choose. The difference is in favor of the Teacher's Bible. But this difference is overbalanced by the consideration that a nonpareil Bagster's may be put into the pocket, while the same sized page minion Teacher's cannot be so used as it is over 500 pages thicker.

I prefer the clear-cut, clean, black impression of the Bagster's to the frequently dim and uneven impression of the Teacher's. This must be especially said of the maps which are placed conveniently in one place in the Teacher's instead of being located appropriately through the volume as in the Bagster's.

The principal feature in the Teacher's appendices is the "Bible Text Book." Evidently much toil has been expended to perfect it. It is fuller in its treatment of such general themes as "Prayer," "Faith," "Promises," than is the "Scripture Index" of the Bagster's. It is, however, not as complete, very many important proper names and subjects being entirely omitted. A comparison of the Bibles will clearly show the importance of this statement, as well as its truth.

In the matter of the location of references immediately after the verse in which they occur, the Teacher's is preferable, though one easily becomes accustomed to the usual method of location. By the use of the Greek alphabet to designate the various readings of the margin the Bagster's avoids confusion. I prefer the English to the American binding. The Tract Society cannot yet successfully compete with the foreign binders. The lining of the covers is inferior to the English, and the "pocket" in the cover is just a nothing. The price of the Bagster's is not so much higher than the Teacher's as to be for one moment a question in debate with one able to purchase either. The scale is turned with me in favor of the Bagster's by the general considerations already named, and by one other.

There are three editions of the fac-simile series of Bagster, so that for purposes of travel, I may use either of the pocket editions, and for purposes of study the large print edition, and in either edition I can be aided in finding a passage by my memory of its place on the page. There is but one edition of the Teacher's, and that is too cumbersome for either hand or pocket.

Finally, to Greek students the Bagster's medium edition, without concordance, with the appendices and with the Greek Testament is at once the best pocket Bible extant, and an invaluable *vade mecum*. A. A. WRIGHT.

He whose expenditures increase proportionately with the increase of his revenue, grows rich only in cares and responsibilities.

FOR THE YOUNGEST READERS. WISE LITTLE BIRDS.

I wonder how many little boys and girls ever read any of the stories printed in Zion's Herald! I hope you all do,—Fanny and Willie and Gertie, wee little Johnny, and a host of others whose names I don't know.

Perhaps you think the Herald is only meant for your fathers and mothers to read, but the kind Editor always saves a little place for the children, and by and by, when you grow older, you will enjoy reading the wise and good things you cannot understand now.

When I was a little girl I was often naughty, and did not obey my dear father and mother; but after the cross words were spoken, then the "sorry" feelings came.

When the schools had closed in the summer, I used to visit my grandpa, who lived in the country on a large farm.

I loved the little birds that sang so sweetly, and wanted to catch one for my own very much. Grandpa told me I could catch one if I would only drop some salt on its tail, and so I spent many an afternoon racing around with a dish of salt in one hand, and a handful of it in the other ready to drop on the tail of one of the little brown birds that came to pick up crumbs around the door.

It seemed very strange I could never catch a single one, although so many times I would get so near that just as the salt was going to drop, away would go the bird, leaving me ready to cry.

Then grandpa, who was watching me, would say, "I don't believe the salt was fresh enough; if you get some more that is fresher, I think you will surely catch one."

Then I would run to the house for more, only to be disappointed again.

I do not write this, children, because I want you to run around and try to catch birds by putting salt on their tails. I am afraid that some of you are doing the same thing now, only in a different way and by a different name.

There is a little bird within your hearts called Good-temper, who will stay there and sing all day long if you do not drive him away by dropping cross, angry words upon his smooth feathers.

How many little boys and girls who read this, possess this sweet singing-bird?

A LOST DAY.

Who's seen my day?
'Tis gone away,
'Nor left a trace
In any place.
If I could only find
Its footfall in some mind—
Some spirit waters stirred
By wand of deed or word—
I should not stand at shadowy eve,
And for my day so grieve and grieve.
—Christian Weekly.

THE MINISTER'S WIFE.—The London Baptist Magazine furnishes the following statement which is worthy of serious consideration: "The minister's wife ought to be selected by a committee of the Church. She should be warranted never to have babies, or headache, or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's cheerful drudge; she should be intellectual, pious, and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons; she should keep up the style of a lady on the wages of a day laborer, and be always at leisure for 'good works'; and ready to receive morning calls; she should be secretary to the Band of Hope, the Boreas Society, and Home Mission; she should conduct Bible classes and mothers' meetings; she should make clothing for the poor and gruel for the sick; and, finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty, and other people's too."

The Christian World gives the following list of good advice to teachers: "No teacher should promise a child a pleasure without knowing that he can keep the promise. The little waves of the bay are just as hard on the little boats as the big waves on the ocean are to the big ships. The child's disappointment is as grievous to him as the most serious trouble of life will be to the man."

CROSS-WORD ENIGMA.

My first is in May but not in June,
My second is in song but not in tune;
My third is in October but not in March,
My fourth is in soda but not in starch;
My fifth is in February but not in September,
My sixth is in January but not in November;
My seventh is in reign but not in rule,
My eighth is in pond but not in pool;
My ninth is in marsh but not in moor,
My tenth is in certain but not in sure;
My eleventh is in rent but not in tore,
My twelfth is in lack but not in more;
My thirteenth is in queen but not in king,
My fourteenth is in yarn but not in string.
My whole gives the name of two celebrated revivalists.

HINTS FOR HOUSEKEEPERS.

BY MRS. T. B. BARRINGER.

A queer way to make a foot-mat for your sitting-room is to take a plain colored delaine dress, no matter how old—or if you want two colors take two dresses, and arrange the shades to suit yourself, cut bias strips two inches wide, fringe the edges with a large pin—you can do it very fast, run a thread through the middle, draw it up together almost as tight and close as you can, then sew this on to some firm foundation. You want to commence in the middle and go round and round. It takes a great deal of material, but that doesn't matter, for it can be made of what is good for nothing else. If you haven't enough to make the whole mat in this way, cut a plain center piece of black cloth, or something which will last, and sew the fringed gathers around it. After it is sewed on, trim it evenly, and it will have the appearance of a chenille foot-mat.

Another way is to take an old pair of black pants—or any other plain color will do of course—cut about a dozen yards of inch wide strips; then cut some red, or bright colored flannel the same way. If you haven't any old, you can get coarse scarlet flannel for thirty cents a yard plenty good enough, and one yard will make two mats. Prepare some good calico, or something firm for the foundation, then cut a piece of black two fingers wide and five fingers long, and baste it in the center of the foundation. Lay the red on this piece, the right sides together, run it across one side with coarse carpet thread, cut off the end, roll it over and baste it down "log cabin" fashion; put the red on again, laying it so it will cross the end you cut, run it, turn and baste again. Go clear around the black center with the red, then with the black alternating until you have the mat as large as you wish. Those who have made "log cabin" bed quilts will not need all the instructions. For the edge, put on a plain piece of black about an inch and a half wide, and pink it if you have an iron. If you have not, take either black or red three inches wide, cut little slits an inch and a half long every half finger, take each piece up separately, double the end together, run it across, turn it, press it down well, and you will have even points all around, which will look better than pinking. If you choose you can make these mats octagon shape by cutting the center piece that shape, and if you want it to look extra nice, embroider a dog, a bird, a monkey, or a large initial, in the center of the black with gay worsted. You will have to get this stamped first unless you have more money than I have.

Here are two excellent recipes for soft gingerbread. One and one-half cups molasses, one egg, one half cup shortening, three-fourths cup boiling water, one tea-spoon soda dissolved in the boiling water, two cups flour, one table-spoon ginger, a little pinch of salt if the shortening is fresh. I think this one is a little the best. Two-thirds cup of molasses, one table-spoon lard, one table-spoon butter, the lard and butter melted together, one tea-spoon ginger, one large tea-spoon soda, one half cup sour milk. For ginger snaps leave out the milk and roll thin.

Here is a good way to cook oysters. Take rolled crackers, put a layer of them in a deep dish, then a layer of oysters, pepper, salt and juice to moisten the crackers with quite a little butter, then add another layer of crackers, then more oysters, and so on until the dish is full, having crackers on the top. Bake in a hot oven until the top is brown.

To use up dry bread, take two eggs and one half cup of milk, and beat them together. Then wet the bread and fry in lard. Eat with butter.

Here is an excellent kind of plain raisin cake. Take three-fourths cup butter, four eggs, two cups sugar, three cups flour, one and one half cups sweet milk, one large cup seeded raisins, two tea-spoons cream tartar, one tea-spoon soda. It makes one large loaf.

A SMOOTH OR ROUGH SKIN.—Says the Science of Health: "Many persons suffer discomfort from their hands becoming rough and chapped in the winter season, and are accustomed to use various articles, such as honey and glycerine to prevent it. At the same time one very simple matter is overlooked. To keep the hands smooth they should always be rinsed in fresh water, after soap has been used. It is well to use soap, and soft, warm water, avoiding, however, the use of yellow or bar soap, and also the colored Castile; but to prevent roughness it is absolutely necessary that the hands should be rinsed in soft, fresh water, and then made thoroughly dry on the towel. And it is well to avoid going out into the cold directly after washing."

The Norwich Bulletin says: "Lovers of house plants will be sorry to learn that the oleander is a dangerous plant. But so it is. Children have been poisoned by eating the flower petals; cattle have been killed by browsing on the foliage; a single drop of the milky, acrid juice, that exudes when a twig or leaf is broken off, may produce the death of an infant. The odor exhaled from the blossoms is also deleterious to the health."

Wood ashes and common salt, made compact with water, will stop the cracks of a stove, and prevent the smoke from escaping.

Obituaries.

Died, in Lancaster, N. H., Dec. 4, Mrs. ELIZA NOYES, wife of the late Rev. James Noyes, pastor of the Methodist Episcopal Church in Lancaster. Sister Noyes was the eldest surviving daughter of the late Rev. Orange Scott, and was born in Lowell in 1837—Mrs. Rev. Silas E. Quimby, of Sunapee, being the only remaining daughter of that remarkable man, Rev. Orange W. Scott, now pastor of the Methodist Episcopal Church in Dover, is the youngest and only surviving son. The widowed mother, in advanced years and feebleness, is yet with us, and resides at Newbury, Vt.

It is a remarkable incident that Sister N. died in the town where her maternal father was the first stationed Methodist minister, in 1828-9, which was just before the great anti-slavery agitation, and his celebrated discussion with Dr. Fisk on that subject.

Our lamented Sister N. was educated at Newbury, Vt., and in music received the best education possible in the most celebrated New England masters. She was married to her now bereft husband in 1860, and accompanied him while he was Provost Marshal at Ship Island, during the war. Since then, her husband having entered the itinerant ministry, she has lived with him at Methuen, Mass., Suncook, and other places in New Hampshire, and closed her brief but useful life at Lancaster. In all these homes and fields of labor she has, by her sweet temper, rare culture, and modest piety, won many and ardent friends, from whom have come the sad desolation of that household many fitting expressions of love and sympathy. The people of Lancaster, especially, showed wonderful appreciation and kindness, and really left nothing undone, which was possible, for the relief and comfort of the husband and mother.

Two little boys, aged seven and five years, with a darling little daughter of four weeks, are left this side of the river, over which she has passed in sweet and holy peace. Her home, and particularly the training of her children, absorbed much of her time and attention, the good fruits of which are already apparent. Long and tenderly will her memory and example be cherished, not only by the afflicted family, but by a large circle of acquaintances, among whom she has quietly and gently moved, where, to be loved, she needed only to be known.

Some one has sent me a slip from one of the Lancaster papers, which thus feelingly describes the funeral services:—

"The funeral services were at the Methodist Church on the 7th inst., and that large room was densely filled with those who desired to attend the merit of the dear departed, and sympathize with those so sorely afflicted. In rich profusion, beauties and wreaths of rare flowers of sweetest fragrance had been placed in, upon, and about the casket, by the young people of the town. Her brother, the Rev. Orange W. Scott, of Dover, and her sister Anna's husband, the Rev. Silas E. Quimby, of Sunapee, had come to participate in the solemn rites. There was also a large delegation of other clergy present, among whom we noticed Revs. Eastman of Groveton, Eakin of Whitefield, Brown of Jefferson, and Thacher, Goodrich, Harrington, Massure, and Marshall, of Lancaster. Rev. L. H. Brown, of D. D., Presiding Elder of the Dover District, from the words, 'Now we see through a glass darkly,' preached an appropriate and very impressive discourse, full of comfort and hope for the mourner. At its close the little babe was brought into the church by Mrs. Anna Vesson, who so kindly assisted for it and consecrated in holy baptism. The scene was more than the stoutest heart could bear unmoved. As the grief-stricken father tenderly took the motherless child in his arms, and by the side of its coffin mother presented it for the holy ordinance, the sorrow and sympathy of the audience was expressed in one universal sob. The next day all there was of Mrs. Noyes, except her deeds, example, influence and memory, was carried to Newbury, Vt., for interment."

"As our community did not and will not forget the good mother and faithful wife, the trust in the goodness and fidelity of the father and the motherless child, L. D. BARROWS, Plymouth, N. H., Dec., 1875.

The Boston Preachers' Meeting held at the Boston Convention Hall, on the 10th inst., 1876, was a remarkable one in many respects; in years, in piety, in youthfulness of soul, in simplicity and naturalness of manner and feeling, in devotion to the study of the Word and the interests of the Church. His life has run parallel with the truth of the nation; and if its tone and temper were as free from self and sin, we feel assured our Centennial would be like the breaking of the millennial morn. In his work he was associated with those who laid broad, deep, and solid foundations on which the magnificent structure of the American Methodist Church has arisen. A veteran has gone to his reward, and we pause to drop a tear at our loss, and sing a song of praise over his eternal gain. Our sympathies are with those who are bereaved by the hand of death, and we rejoice to know that the memory of the departed minister of the world is precious among our people.

A. D. SARGEANT, R. W. ALLEN, D. C. KNOWLES, S. L. GRACEY.

The following resolution was adopted by the Boston Preachers' Meeting, Jan. 10, 1876:—Resolved, That we have heard with profound emotion the sudden death of Rev. J. W. CADWELL, of the New England Conference, which occurred at the house of a friend in Springfield last Saturday, and that we cannot forbear to give a brief expression to our Christian sympathies and our earnest prayers.

L. B. BATES, President, W. J. HANCOCK, Ass't Sec'y, Boston, Jan. 10, 1876.

Died, in South Newmarket, N. H., after a few days' illness, Dec. 3, 1875, of typhoid pneumonia, Mrs. CHARLOTTE HALL PERKINS, wife of the late Rev. J. Perkins, M. C., of North Hampshire, aged 70 years.

In this sudden and unexpected bereavement, we realize we have lost something more than a friend. Though we cannot at this early moment review her noble traits of character, nor the many incidents of the long and well-spent life, still, to satisfy the cravings of a large circle of relatives and friends, we cannot forbear to give a brief expression to a common sorrow. Having been a widow for more than a score of years, she supplied alike the place of father and mother; and most nobly

did she fulfill her mission. Possessed of excellent advantages for an early education, having a most retentive memory, familiar with the literature of the day, which she found time to read, with all her cares, rendered conversation with her particularly interesting and instructive. Always cheerful, seeing the "silver lining to every cloud," her genial presence ever brought sunshine. The threescore and ten years did not bow her form in the slightest degree, but her step seemed as agile and elastic, the glow of her cheek as fresh as that of her younger days. The same Christian resignation which had characterized life, triumphed in the time of death; and the promises of the Holy Word, ever upon her lips, were most precious in her last moments.

"Rest, gentle spirit, rest."

"Mother, when I heard that thou wast dead, I was then conscious of the tears I shed? Hov'ed thy spirit o'er thy sorrowing son? Then life's journey (seemingly) but just begun."

ISAAC SMALL, died, at his home in Provincetown, Mass., Oct. 27, aged 79 years.

More than fifty years ago Epaphras Kibby had wonderful success preaching the Gospel in an old sail-loft in Provincetown. Amid the strange phenomena which attended the praying circles in that famous room, many who came simply to satisfy curiosity, found themselves mightily drawn toward God and heaven. Father Small, then a young man, was one of the trophies won to Christ. Since that time a quiet, consistent Christian life, under all changes, has established for him a reputation honorable to his family and helpful to the Church with which he was connected. Here he was born, spent his life of trial, and here at last he died to earth, more directly to live with his God. His unsuspicious disposition and confiding nature, while favoring Christian trust, exposed him to the cunning of artful professions of friendship, and occasioned some of the afflictions in temporal affairs, which pained his liberal hand, and made his age one of every day toil. The closing hour was the daybreak without a cloud.

So the veterans are reuniting at home. May the militant ranks never be thinned in consequence until the war is over, and the kingdom and the power and the glory are accorded to Jesus forever. G. A. M.

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WHERE DOES IT ALL COME FROM?

Pints and quarts of filthy Catarrhal discharges. Where does it all come from? The mucous membrane which lines the chambers of the nose, and its little glands, are diseased, so that they draw from the blood its liquid, and exposure to the air changes it into corruption. This life-liquid is extracted to build up the system, but it is extracted, and the system is weakened by the loss. To cure, gain flesh and strength by using Dr. Pierce's Golden Medical Discovery, which also acts directly upon these glands, correcting them, and apply Dr. Pierce's Catarrh Remedy to Dr. Pierce's Nasal Douche, the only method of reaching the upper cavities, where the discharge accumulates and comes from. The instrument and both medicines sold by druggists and dealers in medicines. 154

CATARRH. Catarrh and Piles FOR THIRTY YEARS. CURED BY Constitutional Catarrh Remedy.

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